

A faint, light-colored watermark of a classical building with four columns and a triangular pediment is visible in the background.

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THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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SEPTEMBER, 1916.

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The Missionary Survey's Campaign For 50,000 Subscribers

THE HONOR ROLL

Two churches were added to the Honor Roll in July. They are Cleveland, Miss., and Black-Mountain, N. C. This gives North Carolina the lead in Honor Roll Churches, for she now has 24, while South Carolina has 23.

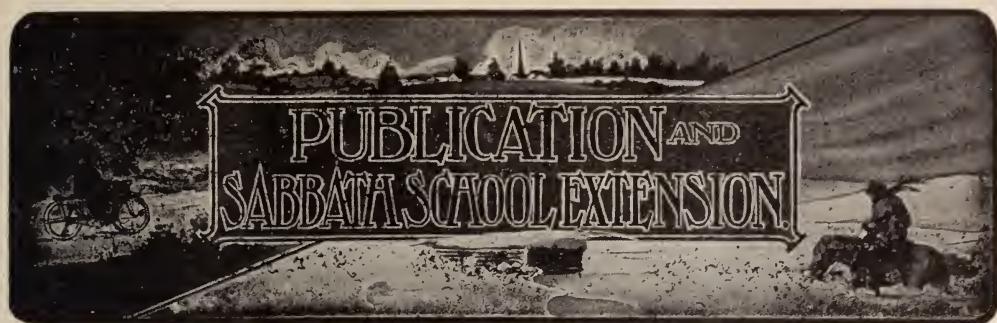
There is another angle, however, from which to view the Honor Roll honors, and that is on a basis of the number of churches in a state. It is really the fairest way to draw the comparisons. The table below will show the present standing on this basis in the order of merit.

State	Number of Churches	Churches on Honor Roll	Percentage magnified to 1,000
Florida -----	110	15	137
Arkansas -----	118	10	85
South Carolina --	287	23	83
Missouri -----	147	11	77
Mississippi -----	279	16	59
West Virginia ---	90	5	55
Kentucky -----	165	8	49
Virginia -----	434	21	48
Texas -----	445	21	47
North Carolina --	514	24	46
Alabama -----	224	9	40
Oklahoma -----	76	3	39
Tennessee -----	199	7	36
Georgia -----	247	6	24
Louisiana -----	99	2	20

It is not so difficult to get on the Honor Roll if there are a few determined members in a congregation who will organize for a canvass of the church for subscriptions. Securing an average of one subscription to every five members does the trick. If you are uncertain as to whether your church is on the Honor Roll or not, write a post-card inquiry to THE MISSIONARY SURVEY, Drawer 1176, Richmond, Va., and you will receive a prompt reply; also sample copies and suggestions for a successful canvass, if desired.

Put your state up higher on Jack's Honor Roll; even Florida, the "top-notcher," has 95 more churches to work on.





Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

OH, LADY, COME HELP!

By N. B. HAW.

ON THE force of Sunday School Field Workers employed by the Executive Committee of Sabbath Schools and Publication there are only two women. One of these is stationed in North Carolina, and the other in West Virginia. The West Virginia lady, who works under the joint supervision of the Home Mission Committee and the Sunday School Committee of the Presbytery is Miss Mary Wier Jones.

With headquarters at Elkins, W. Va., in close touch with one of her chairmen, Miss Jones comes and goes through her territory wherever she is needed until she practically lives in her suitcase. What this means to a woman, only a woman rightly knows, but even "a mere man" can realize the physical discomfort, the mussiness of suit-case clothes, the longing to feel settled which everybody "on the road" has, except a tramp, and he at least isn't bothered with a suit-case. Nor is he prompted by the same motive in his wanderings as this wee bit of a lady, for it is no ordinary sense of duty which takes her up hill and down dale in all sorts of weather. It is not duty, (not even Duty with a capital) but that finest of all things, Love,—that rare, fine quality of Love that is so much higher than just duty. To few is given the ability to sense a Love that

will put others first, that will submerge one's own comfort to the welfare of the Soul of another. As Whittier sings:

"We may not climb the heavenly steeps
to bring the Lord Christ down."

But to Miss Jones has been given the gift of translating into daily living that Divine Love which led the Man



Miss Mary Wier Jones.



A Mountain Home up on the Dry Fork of Taggart's Valley Presbytery, where Miss Jones likes to go. Miss Jones third from the right.

of Galilee to and fro among the neighbors. It takes a fine discrimination to be a neighbor and a still finer one to be a friend. When trouble comes, or sickness, or even joy, not many outsiders can come into a home to lend a hand without intruding. Well-poised, well-bred, courteous and tactful, with an easy grace of manner that makes her very approachable, Miss Mary Wier Jones is gaining the confidence and the respect of the people of Tygart's Valley Presbytery, and they are realizing that she is not only a neighbor, but a friend, a most dependable friend, who comes to bring them Life Eternal, and whose whole time and attention are at their disposal, who is never too busy to be interested in what concerns them, never too tired to listen, never too inconsiderate to remember—and to forget—little peculiarities, never too thoughtless to overlook things that can't help happening to mar the day's pleasure, but always such a presence that she is a

welcome guest in every home and who knows how to please and to be pleased.

The Sunday Schools that Miss Jones has organized have been well planned and located. All are prospering, and are influencing the community life to a higher plane. Wherever possible, they have been linked to established schools or churches, which assures their continuance.

It is such work as this which is made possible by the Rally Day offering for Sunday School Extension. More than sixty Presbyteries are in need of Sunday School missionaries, and many of these Presbyteries are ready to pay half the salary of a missionary if our Committee could supply the other half. Trained workers are ready and waiting to go into the fields which are white unto the harvest, and also—waiting.

Sunday School people, share your blessings with these needy fields by making a more liberal Rally Day offering than you have ever done!

This is what an Oklahoma man writes: The Survey grows better all the time.

The wife tries to beat me in getting it to read.

"THER' AIN'T MUCH TO THEM KIND O' THINGS."

WADE C. SMITH.

THE above is the reply given by a Kentucky boy when a Sunday School missionary asked why he declined to come to Sunday School.

It was doubtless a perfectly honest reply. There *wasn't* much—not much to fire his heart with a desire to return.

And if you should drop in on some of the so-called Sunday Schools of the poverty-stricken sections of our land, maybe you would say so, too. In many cases there is a tumble-down school house or cabin, not very inviting, uncomfortable seats, poor ventilation in summer, too much ventilation in winter. But poor folks don't expect any better, you may say; they are used to that sort of thing. Granted. I agree with you, even that handicap, if as such it could be regarded, might be overcome by what could be offered in the way of a feast for the spirit; but here the effort falls short for the lack of two very important factors. They are, first, competent leaders and, second, suitable and sufficient literature.

Reader, do you realize that supplying these two factors constitutes the big work of the Extension Department of the Assembly's Sabbath School Committee at Richmond? Do you know this is what your Rally Day offering is for? Our fortunate Sunday School folks in the favored districts and self-supporting churches are growing in their appreciation of the foundation work accomplished through Sunday School Extension, and each year the Rally Day offering grows larger.

Yet, we are still far from overtaking the need. From hundreds of districts comes to the Committee the call for help. "Send us a Sunday School missionary. One who can show us how to organize and put life into our work."

"Our little school needs literature so much, but the offerings are too small to meet expenses and pay for quarterlies and papers. Could you donate

some until we can build up our membership?"

"We need some singing books; we have ten (nearly worn out) which supplies the people up on the front benches. If you could donate to us 25 singing books, we could 'make out' for half the crowd by letting two sing off the same book."

"These folks do not realize what a help the quarterlies would be to us and therefore do not give enough in the weekly collection to pay for them; if you could send us a supply for say six months, without charge, I am sure they would be willing to pay for it afterward."

So come the calls in every day's mail. Today's mail brings an appeal from a seminary student who is working with two little churches during his summer vacation period, receiving therefor a pittance of twenty-five dollars a month. He would like to take at least a month of rest before going back to his fall study at the Seminary, but he cannot afford it; he is working his way through "to the ministry." His appeal is not for help for himself—no, indeed! This is the way it reads:

"I have organized a Mission Sunday School up at River Fork, with 62 in attendance for the past month; there is fine interest and we have enlisted a good man to continue the leadership as superintendent. But we have no singing books and the people love to sing. I will give \$5.00 for 25 books if the Committee will donate five dollars' worth additional. Send my five dollars' worth along anyhow."

Did the Committee match the proposition of this self-denying young candidate? Well I should say they did; they donated the whole \$10.00 worth and told the young man to keep his money; then they donated some quarterlies, besides some other literature for the little grades.

Your Rally Day offering enables the



Some Virginia Mountaineers. Rev. F. E. Clark is seated.

Committee to render this help. Aren't you glad you have an opportunity to share in it? Aren't you glad you can through an intelligently directed system of helping, place your arm under these struggling little Sunday Schools and give them a taste of your good food? You have been giving, in most instances, the crumbs which fall from your table—and that is gratefully received—now let's begin cutting them off a slice of this and a "good helping" of that, until we shall be handing to them a generous plate of dinner. Let your Rally Day offering this coming October be the biggest yet!

In hundreds of cases, where the Committee has donated literature to struggling schools in their beginning, these schools have grown stronger rapidly and, ere long, voluntarily offered to pay for it themselves. Such offers are promptly accepted and the donations, or their equivalent, transferred to other applicants.

Last year the Committee helped 312 Sunday Schools this way with lesson literature and papers; the donations

amounted to \$17,564.99; they gave away 1,050 Bibles and 3,890 Testaments for recitation of the Catechism and they also donated libraries to more than 300 small Sunday Schools. In these schools there are above 16,000 children who receive here almost the only Christian influence which touches their lives.

Besides donations of literature the Committee paid out in Extension work \$22,567.33, including the salaries and expenses of its Sunday School missionaries, making a total for the year of \$10,132.32.

It is a growing—a happy enterprise; it is increasing in fruitage and gracious results. Every Presbyterian may reasonably be thrilled with gratitude for the privilege of it for the Lord has mightily wrought for us, opening up the destitute districts in city, in country, in mill towns and in mountains, laying before us our peculiar opportunity.

Let your Rally Day offering be commensurate with your appreciation of this call for sacrifice!

THE MISSIONARY ALBUM MAKERS' CORNER.

ALL ARRANGEMENTS COMPLETE.

We are glad to announce to the many inquirers that arrangements have been perfected to supply a first class Album for \$1.25, postpaid. The book has eighty pages (forty leaves), of black photo-stock paper, 8x10½ inches, bound with red leather back and corners with cloth sides, and stamped MISSIONARY ALBUM in gold on the back. This will make a durable book and the dark leaves will admit of much handling, even by children, without show of soiling.

The pictures of missionaries, whose cuts we now have, will be furnished at ten cents a sheet, postpaid. Each sheet will carry from forty to fifty likenesses; these can be cut out with scissors and pasted in the Album in their proper places.

We now have three of these sheets ready for use and a list of them will be found elsewhere in this department.

HOW TO SPACE YOUR ALBUM.

In beginning your Album, lay out as follows: 1st page for introductory title; Africa, 10 pages; Brazil, 8 pages; China—North Kiangsu—16 pages, Mid-China, 16 pages; Cuba, 2 pages; Japan, 9 pages; Korea, 16 pages; Mexico, 2 pages.

Each page will hold about nine pictures. Arrange missionaries according to their stations; a glance at the Missionary List in the back of the Survey, will give an idea as to space to leave for each station. It is suggested to leave centers of pages open for special views of hospitals, schools, seminaries, or other related scenes of special interest to the stations on that page.

The black pages of the Album will admit of the use of white ink in making titles, or perhaps the titles printed below the pictures will suit most Album makers.

NOW READY.

The names of Missionaries, whose likenesses can now be supplied are as follows:

AFRICA-CONGO MISSION, AFRICA.

Bulape—Rev. and Mrs. H. M. Washburn, Rev. and Mrs. R. F. Cleveland, Rev. and Mrs. C. T. Wharton.

Luebo—Rev. W. M. Morrison, Rev. and Mrs. Motte Martin, Dr. and Mrs. L. J. Coppedge, Rev. and Mrs. A. L. Edmiston (c), Rev. and Mrs. L. A. DeYampert (c), Miss Maria Fearing (c), Mrs. C. L. Crane, Mr. T. J. Arnold, Jr., Miss Elda M. Fair, Rev. and Mrs. N. G. Stevens, Mr. W. L. Hillhouse, Rev. T. C. Vinson, Rev. S. H. Wilds, Dr. T. Th. Stixrud Rev. and Mrs. A. C. Mc-

Kinnon, Miss Grace E. Miller, Mr. B. M. Schlotter, Rev. and Mrs. W. F. McElroy, Rev. and Mrs. C. R. Stegall.

Mutoto—Rev. and Mrs. Geo. T. McKee, Rev. A. A. Rochester (c), Rev. and Mrs. Plumer Smith, Dr. Robt. R. King, Miss Margaret Van Leaucourt.

Lusambo—Rev. J. McC. Sieg, Rev. and Mrs. R. D. Bedinger.

E. BRAZIL MISSION.

Lavras—Rev. and Mrs. S. R. Gammon, Mr. and Mrs. B. H. Hunnicutt.

Braganca—Rev. Gaston Boyle.

Descalvado—Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION.

Garanhuns—Rev. and Mrs. G. E. Henderlite.

Pernambuco—Miss Margaret Douglas, Miss Edmonia R. Martin.

Canhotinho—Dr. G. W. Butler, Mrs. G. W. Butler.

MID-CHINA MISSION.

Tunghiang—Rev. and Mrs. J. Y. McGinnis, Rev. H. Maxvy Smith.

Hangchow—Mrs. J. L. Stuart, Sr., Miss E. B. French, Rev. Warren H. Stuart Miss Annie R. V. Wilson, Rev. and Mrs. J. M. Blain, Miss Nettie McMullen.

Shanghai—Rev. S. I. Woodbridge, Miss Florence Nickles, Miss Sade A. Nisbet.

Kiangyin—Mrs. Lacy L. Little, Miss Ida M. Albaugh, Dr. F. R. Crawford.

Nanking—Rev. J. L. Stuart.

Soochow—Rev. J. W. Davis, Dr. J. R. Wilkinson, Miss Addie M. Sloan, Mrs. M. P. McCormick, Miss Helen M. Howard, Miss Irene McCain, Dr. M. P. Young.

NORTH KIANGSU MISSION.

Chinkiang—Miss Pearl Sydenstricker.

Hsucoufu—Rev. F. A. Brown.

Hwaianfu—Miss Lily Woods.

Yencheng—Rev. and Mrs. C. F. Hancock, Dr. and Mrs. J. W. Hewett, Rev. C. H. Smith.

Sutsien—Rev. and Mrs. W. C. McLaughlin, Rev. W. F. Junkin, Miss Carrie Knox Williams.

Tsing-kiang-pu—Miss Agnes Woods.

Tonghai—Mrs. L. S. Morgan, M. D., Rev. Thos. B. Grafton.

CUBA MISSION.

Cardenas—Miss M. E. Craig Rev. H. B. Someillan, Rev. and Mrs. J. T. Hall.

Caibarien—Rev. R. L. Wharton.

Camajuani—Miss Edith McC. Houston, Rev. Ezequiel D. Torres.

Sagua—Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION.

Kobe—Rev. W. McS. Buchanan.

Kochi—Rev. and Mrs. W. B. McIlwaine, Rev. and Mrs. H. H. Munroe.

Nagoya—Rev. and Mrs. W. C. Buchanan, Miss Charlotte Thompson, Miss Lelia G. Kirtland, Miss Elizabeth O. Buchanan.

Takamatsu—Rev. S. M. Erickson, Rev. and Mrs. J. W. Hassell.

Tokushima—Rev. C. A. Logan.

Chunju—Rev. L. O. McCutchen, Rev. and

Mrs. W. M. Clark, Miss E. E. Kestler, Mr. and Mrs. F. M. Eversole, Dr. M. O. Robertson.

Kunsan—Rev. and Mrs. Wm. F. Bull, Miss Elise J. Shepping, Rev. and Mrs. W. B. Harrison, Mrs. C. C. Owen, Rev. T. E. Wilson.

Mokpo—Rev. and Mrs. J. S. Nisber, Dr. and Mrs. R. S. Leadingham, Mrs. L. T. Newland.

Soonchun—Rev. and Mrs. J. F. Preston, Rev. and Mrs. R. T. Coit, Rev. and Mrs. C. H. Pratt, Rev. and Mrs. J. C. Crane.

Linares—Rev. H. L. Ross.

San Benito, Texas—Miss Anne E. Dysart.

C. Victoria—Miss E. V. Lee.

Cuba—Miss Janet H. Houston.

These are printed on three sheets and can be had at ten cents per sheet, postpaid, by sending to The Missionary Survey, Drawer 1176, Richmond, Va.

We received this enthusiastic, stimulating letter from Mrs. J. M. Williams, of Wesson, Miss.:

Good Friend, Mr. Editor:

Am so happy over the pictures promised for September. Just the minute they are ready,—before they are dry even,—please mail the whole set for one Junior crowd. We want to get our books made in a hurry. Also, I'll need four extra sets of the Brazil missionaries for a few "big girls" of our Sunday school, who are concentrating their energies just now on Brazil.

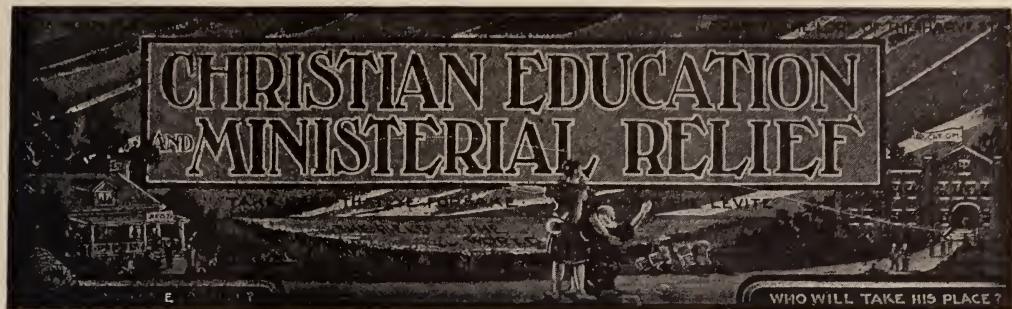
Do you think me too selfish to put in so large and speedy an order? I shall hold my breath until the pictures arrive.

Yours truly,

MRS. J. M. WILLIAMS.

P. S.—I need so much the pictures of Miss Fleming, Mrs. Little, Mrs. Hall and Dr. Miller. Where can I get these?

MRS. J. M. W.



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

JUDGE TORRANCE AND THE ELDERSHIP.

IHIS report to the Synod of Minnesota, Judge Torrance said:

"The principal thing the cause of Ministerial Relief needs is timely and thoughtful attention. The cause is so worthy that no one takes exception to its most earnest and personal presentation. The General Assembly has placed this great cause with the elders of the churches, but the pastors, who are the captains of their forces, must see that the elders are duly informed and prompted, as may be necessary, to the work committed to them. The eldership should be stimulated to support this cause with special zeal, and each session should designate one of its members as a special committee to co-operate with the pastor, and in a personal and direct way bring to the attention of each congregation the needs of this important cause and to secure

for it a contribution in some amount from each congregation in the Synod.

"The difficulty is that few, if any, of the churches do their full duty in this matter, and if our Church is, in the language of another, 'to have capable, self-sacrificing men, willing to give the best years of their lives to the work of preparing for the ministry, and then labor without thought of'

poral remuneration for the service they render, until laid aside by disability, it must do its duty in making some adequate provision for their needs when their days of usefulness are over. We need self-sacrifice and consecration on the part of the ministers, but we must not forget that we need sacrifice and consecration also on the part of the Church to which these men are devoting their lives."

THE BASIS OF RIGHT VERSUS SENTIMENTAL NONSENSE.

Ex-Gov. JAMES A. BEAVER, of Pennsylvania.

TWO things in regard to Ministerial Relief ought to require neither argument nor emphasis at this time and in this presence. The one is the duty of the Church to provide all needed relief, and the other is the right of the beneficiaries to receive what is provided.

The Church, theoretically, at least, recognizes the former, but it may be fairly doubted whether those who come legitimately within the scope of the Board's operations do not in general base their claims rather upon favor than upon right.

"A minister while he lives, has no

hesitation, nor have his legal representatives any when he dies, in asking a congregation which he has served to make good the consideration named in the call under which service was rendered. And why? Simply because there is an express contract to pay. When a minister has been solemnly ordained and thereby adopted by the Church, and has, by his ordination vows, voluntarily closed against himself the avenues by which men ordinarily acquire a competency, and he becomes physically or mentally disqualified for the proper discharge of the duties of his high office, or after a half-century of devoted service he is laid aside by the infirmities of age, he has just as much right morally—aye, and just as much right legally in the truest sense—to claim from the Church such provision at least as was at the time of his ordination made for those in like circumstances. There is no express contract it is true, and yet the law will just as fully recognize and enforce an im-

plied contract—one which can be fairly gathered from all the facts and circumstances of the case—as an express one, whose terms are committed to writing. Why do we say this? Because we believe that the time has come when the sentimental nonsense which prevails in some of our presbyteries in the administration of the affairs of this Board, in regard to the presentation of claims, should cease, and applications to the Board be placed, as they ought to be, upon the basis of right,—right on the part of the applicant and obligation on the part of the Church."

"We will waste no paper with resolutions which mean nothing, which will be adopted and not enforced, which men will vote for one minute and forget the next.

"Just a single suggestion: If we are to continue to play at Ministerial Relief, let us at least put up a decent game and increase the admission fee to twenty-five cents, and not make it ten cents as it was last year."

WHY GO TO THE CHRISTIAN COLLEGE.

AT THIS season of the year in the homes blessed with sons and daughters between the ages of seventeen and twenty, the families are facing a most serious question.

Shall the children go to college, or shall they enter a vocational school, or go to work, or enter upon business careers?

The ideals formed in the minds of parents and children and the purposes in their hearts will lead to the decision of this question. Unless the following facts are taken into consideration, a serious and unalterable mistake may be made.

A COLLEGE EDUCATION AND MONEY.

In this practical age the question is often asked: Will a college education pay? Men say "If you will show me that it pays I will talk to you about

sending my son or my daughter to college."

The Commissioner of Education of the United States has said that a *common school* education increases a man's productive ability 50 per cent., a *high school* training increases it 100 per cent., and a *college* training increases it from 200 to 300 per cent.

Andrew Carnegie asserted: "The business men of America have at last come to realize that a college education has a commercial value."

A COLLEGE EDUCATION AND BUSINESS.

In the mad rush of business and the ceaseless social whirl, boys and girls are being advised to take "short cuts" and to begin technical training as soon as possible.

Scores of most careful investigations reveal the folly of this. The college

man or woman has by far the greatest chance of success. They have been taught to observe, to reason, to draw conclusions, to hold the mind under control and to be quick, accurate and untiring.

Hon. Chauncey M. Depew, while President of the New York Central Railroad said: "Hundreds of college men have begun in these last years at the bottom in railroad work and have soon distanced the uneducated boys and men."

Edward Atkinson, a prominent manufacturer of thirty years ago, a founder and trustee of the Massachusetts Institute of Technology, sent all four of his boys to a college. When asked why he did this, he replied, "Because I saw that in the world of large business the technically trained men usually fill the second places and the liberally trained men usually fill the first places."

A COLLEGE EDUCATION AND CITIZENSHIP.

"Education is the bulwark of any nation. It is the prerequisite of a free government. Kings may rule an ignorant people but Presidents never can."

On the marble walls at the entrance of the New York City Library are carved these words of Daniel Webster: "On the diffusion of education among the people rests the preservation and perpetuation of our free institutions."

Grave questions of legislation and taxation, of commerce and tariff, of government and justice, of national and international righteousness and peace are constantly being decided by each voter at the polls. Our great need is for men and women educated to be *citizens* and citizens educated to be *men and women*. The Christian colleges are turning out men and women of moral principles and Christian courage who are fitted to be citizens of a Christian nation.

A COLLEGE EDUCATION AND CHARACTER.

The purpose of the true college ed-

ucation is to prepare for life—not alone to train for making a living.

The Christian college does not neglect "the training of the intellect with a view to insight," but it lays great emphasis upon "the training of the will with a view to character."

Victor Cousins, in addressing the French Chamber of Peers, said: "Any system of school training which sharpens and strengthens the intellectual powers, without at the same time affording a source of restraint and counter-check to their tendency to evil, is a curse rather than a blessing."

A COLLEGE EDUCATION AND LEADERSHIP.

The great need of the age is for leaders of character and courage who know how and where to lead.

In the Christian colleges the men and women are being given the Christian view, the Christian knowledge and the Christian motive so greatly needed in this old world.

William Allen White, editor of the Emporia Gazette and author of "A Certain Rich Man" and other books, although not a church member, assisted in raising a large sum for a Presbyterian college. When asked why he did this he replied, "No boy or girl is fitted for the finer leadership without a religious education." The denominational colleges are training the future doctors, lawyers, ministers, farmers, nurses, mothers and fathers for "the finer leadership!"

Governor Burke of North Dakota, said: "I am particularly in favor of denominational institutions because they not only tend to develop the physical and mental, but the moral man as well."

THE CHRISTIAN COLLEGE AND EDUCATION.

The Christian colleges have been erected by self-denying men and women and maintained by the prayers and faith and self-denial of others in order that the highest type of education may

be given to the sons and daughters of the Church. These institutions are permeated with the Christian spirit. The teachers recognize the dominating power of God in all the life of the world, and seek the full development of a noble Christian character as the ideal for each student.

Mr. Edward O. Sisson in "The Atlantic Monthly," states the situation in America thus: "Increased demand upon character and diminished care for the cultivation of character." He adds this warning, "So far as we know history has no instance of a national character built up without the aid of religious instruction, or of such character long surviving the decay of religion. The final question regarding education is whether it avails to produce the type of character required by the republic and the race."

CHURCH STATEMENT ON THE CHRISTIAN COLLEGE.

THE tremendous competition which we have from state and secular institutions; the sympathy which we have from the present management of the General Education Board, and other funds; the growing feeling in the country that tax-supported institutions are not meeting the demands for moral and religious education; the increasing alarm of the people over the dangers arising from the lack of moral fiber and religious principle, resulting in the astounding conditions revealed in our great cities; the results of recent investigations which indicate the dependence of the church for its ministerial and missionary supply upon its own schools, to an amazing extent—all these unite to give us an appeal such as we have never had. Bishop Lewis said recently: "If we give up our colleges, we might as well give up our Church." And Bishop Oldham is on record in a striking phrase, "Look well to those Christian Colleges; they are the Port Ar-

IN THE LIGHT OF THESE FACTS

What ideals will you set before you?

Where will you send your boy or your girl when they are ready for college?

Will you not read the list of colleges owned and controlled by the Synods of your Church?

If your boys or girls must go to an elementary school or an academy, write for further information—

THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

DEPARTMENT OF CHRISTIAN EDUCATION,

HENRY H. SWEETS, SECRETARY,

122 South Fourth Avenue,

LOUISVILLE, KY.

CHURCH STATEMENT ON THE CHRISTIAN COLLEGE.

thurs of our Christianity." There is more hope for the future of the Church and for the successful moral reconstruction of the nation in these Christian colleges and the influences which flow from them than from any other single source with which we are acquainted.—*The Assembly Herald.*

A RAILROAD BUILDER ON THE CHRISTIAN COLLEGE.

We are making a mistake to train our young people in all lines of knowledge and to give them the full equipment of the college and university for undertaking the big tasks of life without making sure also that those fundamental principles of right and wrong, as taught in the Bible, have become a part of their equipment. There is a control of forces and motives which is essential to the management of the vast affairs of our nation which comes only through an educated conscience and to fail to equip young men who are to manage the great affairs of the fu-

ture with this control and direction, even if they have all learning, is a serious mistake of the age and bears with

it a certain menace for the future—
James J. Hill.

SHARING GATHERED HONEY.

There is a very interesting custom prevailing in Wales and Ireland where there are many keepers of bees. The bees go through the fields of the bee-keepers' neighbors and gather honey from the flowers and store it up in their hives, and every three years the keepers of bees are required to distribute a portion of the honey among the neighbors from whose field the bees have gathered their rich stores. This is a beautiful custom which has in it, what appear to be some elements of fairness, justice and neighborly kindness.

You who attend services are keepers of bees—spiritual or soul powers. They go through the spiritual gardens and fields opened up by spiritual instructors, faithful ministers of our divine Redeemer, and gather honey from the

flowers that are made to bloom in beauty and sweetness there, and store it up for future use. What stores you have gathered! What treasures you have laid up! Stores and treasures of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity! What do you have to give to the faithful ministers of Christ for their self-denying labors in making it possible for you to gather such stores of heavenly honey, such priceless treasures of Christian knowledge, spiritual helpfulness, and adorning graces? Can you set a price upon these spiritual stores for which you would be willing to sell them? Hearken to Paul: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

THE MAN WHO COULDNT PRAY.

There was a man whose life was looked upon

As a fair chart of what man's life should be.

But that the man was dead long ere he died

Was the one fact his fellows could not see.

For in the storm and stress of royal youth
This man, like Enoch, had once walked with God,
And he had known the purge of cleansing fires,

And the blest scourgings of the chastening rod.

Then came the gift of mellow fruitful years.

(But lean and hungry in the sight of One)
And day by day the earth-life took its dole,
Till all the beauteous structure lay undone.

There was no taint of crime upon his hands;
He could not say just how it came about—
And yet he knew that from his days and nights
The Vision was forever crowded out.

Not once in thought had he renounced the King

He meant to serve again, yet this the sum
Of his neglect, that when he tried to pray
His soul had atrophied, his lips were dumb.—*Louise Tross Doran.*

Special Effort to Meet a Special Opportunity

The Church must not fail to meet the conditions laid down by an elder of the Church who promises to add \$68,000 to the Endowment Fund of Ministerial Relief if the Church in the year 1916 will contribute \$136,000.

The General Assembly Urges.

"Because of the special effort needed this year to secure exceptional gifts for the Endowment Fund, the THIRD SUNDAY IN SEPTEMBER be set apart for this year only for a special appeal for this cause, outside of the regular budget."

A Hopeful Beginning.

Already more than \$36,000 has been secured and our friend has remitted \$18,000. Many are waiting to see what others will do. Only four months now remain. Do not wait longer. Contribute now.

A Church-wide Movement.

One of our friends wrote some time ago, "This cause has suffered because our pastors are modestly reticent. They should not be. To plead for Ministerial Relief is not to beg for charity. It is counseling the people to do right—to meet a just and sacred claim. Let every session see that the pastor or some elder or deacon presents the matter and that *every* member has an opportunity to contribute on Sunday, September 17, 1916.

Send all remittances to Mr. John Stites, Treasurer, Fifth and Market Sts., Louisville, Ky.

PRESBYTERIAN CHURCH IN THE UNITED STATES,

DEPARTMENT OF MINISTERIAL RELIEF,

HENRY H. SWEETS, *Secretary*,

122 S. Fourth Avenue, Louisville, Kentucky.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE TENN.

MONTHLY TOPIC—JAPAN.

THE matter of outstanding interest in the work in Japan is still the Three-Year National Evangelistic Campaign which is now well into its second year. During the first year the work was largely carried on in the rural districts, which had always been neglected in Japan. During this year the Campaign has been conducted in several of the larger cities and special effort has been made to reach public men and the educated classes.

An interesting feature of the work is the part that has been taken in it by the secular papers. On one particular date ten of the leading papers in Tokyo printed a three-column presentation of Christianity, and thirty thousand copies were distributed throughout the city by a band of five hundred Christians. The importance of this movement was revealed by the strenuous counter-efforts that were made by Buddhists and Shinto Priests, who, by circulating hand bills and holding meetings undertook to break up the work. These efforts, however, were followed by no very serious consequences.

The Christian Literature Society of Japan issued last year twenty-one books and pamphlets, in editions varying from one thousand to twenty-five thousand, and totaling eight million pages. Preparation is thus being made for the work of the Missionary Evangelist in places that have not yet been reached by Gospel preaching.

Although Japan still remains a difficult missionary field, it is manifest that the people are constantly growing more accessible and receptive to our Gospel preaching. We trust that the country work will continue to be pressed, for we are satisfied that in Japan as in this country the city churches will not reach any permanent state of prosperity so long as the country districts are neglected.

The spiritual needs of Japan are very great. Her government schools of all grades, and especially those of the higher grade, are saturated with Materialism and Atheism. Although she has experienced more of the indirect benefits of Christian missions affecting her intellectual and social life than any other Eastern country, less progress has been made in the actual Christianization of the country than in some other parts of the Orient. Eighty per cent. of the population is still unreach- ed. In respect of its strategic importance growing out of its predominating intellectual and political influence, Japan is by far the most important of our three Eastern fields, or of any of our fields. And yet for some strange reason our people have taken a more languid interest in Japan than in any of our missions, except those in Latin America. There has been no substantial enlargement of our work there for many years. We are glad to say that some very choice young men are now offering their services for work in Ja-

pan. Two of them who are now ready and anxious to go are being detained because no provision has been made for their support. The names of these

young men will be gladly given to any of our men or women of means who may feel moved by the Spirit of God to lend a hand for the supply of this most urgent need.

SUNDAY SCHOOLS AND THE ASSEMBLY'S PLAN.

JNO. I. ARMSTRONG.

WHEN the General Assembly in 1910 adopted the present plan of finance for the beneficent causes, by which an Every-Member-Canvass to secure definite pledges was substituted for the old plan of special collections on designated months and days, no mention was made of connecting this plan with the Sunday schools. Certain special days were being observed more or less generally in the Sunday schools and all of these days had been set by Assembly action. Presumably these special days were to be observed until definite action by the Assembly was taken to the contrary.

In the action taken in 1910 the Assembly directed that churches not able to put the new plan into effect immediately should observe special months and take special collections for the causes, two months to Foreign Missions, two months to Home Missions, two months to Christian Education and Ministerial Relief, one month to Publication and Sabbath-school Work, and one month to Bible Cause.

The 1911 Assembly designated the months to be so used as follows: Foreign Missions, May and October; Home Missions, June and November; Christian Education and Ministerial Relief, April and December; Publication and Sabbath schools, March; Bible Cause, September. The action of this Assembly goes on to say that the same months be designated for similar offerings in Sabbath schools, except that the last Sabbath in September be set apart for offering to the Sabbath School Extension Work of the Publication Committee. In 1913 Sunday School Extension day was changed from the last Sunday

in September back to the first Sunday in October.

Assuming that the Assembly did not mean by this action to do away with Special days that had already been authorized, we have the following schedule for missionary education and offerings in the Sunday schools for the Assembly's causes: March, Sunday School Extension and Assembly's Home Missions; April, Christian Education and Ministerial Relief; May, Foreign Missions; June, Assembly's Home Missions; September, Bible Cause; October, Sunday School Extension and Foreign Missions; November, Assembly's Home Missions; December, Christian Education and Ministerial Relief; or, to arrange the schedule by causes: Foreign Missions, May and October; Assembly's Home Missions, March, June, and November; Christian Education and Ministerial Relief, April and December; Publication and Sabbath School Work, March and October; Bible Cause, September.

This schedule was considered for a year by the Assembly through an Ad-Interim Committee and it was deemed best, as shown by action of the 1916 Assembly in Orlando, not to change the schedule. The leaders of the Sunday school work did not seem to think there was any special disadvantage in having two causes for education and special offerings in the same month, as occurs in the case of October and March.

The Foreign Missions Committee has heretofore published special literature and made special effort to reach the Sunday schools only in May. This year the Sunday schools will be asked to study Foreign Missions in October also,

and the last Sunday in October, the 29th, has been designated by the Committee as Foreign Mission Day in the Sunday schools.

The last Sunday in May is for a number of reasons an inconvenient time to observe a special day in the Sunday schools, principally because so many of the scholars and teachers have their time and attention fully taken up with school commencements, which are then either in actual progress or in preparation. The last Sunday in Oc-

tober will therefore afford an opportunity for many schools who were unable to observe Foreign Mission Day in May to observe such a day. In the October Survey there will be printed a full list of all the literature available for Sunday school use. Anyone who wants to know about this literature before the October Survey appears (about September 25th) can secure the information by writing to the Nashville office.

HOW THE GOSPEL WORKS IN JAPAN.

There are two questions which are frequently heard in the homeland, namely, "How does Christianity first enter a non-Christian community?" and "Do the Japanese become out-and-out Christians?" These are vital questions. To throw some light on them we give below an essay handed to one of our missionaries by a Japanese schoolboy. It has value because it is spontaneous, independent testimony. No corrections have been made either in spelling, diction, or grammar.

WHAT DID HE FORSAKE FOR CHRIST?

Composed by S. Kuroda.

"When I was a little boy and attended the Sunday School of the Sakai Nihon Christ Church, the president of our school was Mr. Tsunesaburo Taku who had been suffering from consumption at that time, therefore he had appeared very seldom at our school. But every time he stood before us and told a story, the warm lights came through his eyes, the sweet voice flowed away from his lips, and the gentle gestures run out of the tops of his fingers. I was so impressed with them, that even now when I wish I can see them as clear as at that time with ease. By and by I became to love him heartily, specially after I heard of his career I have paid reverence to his devotional faith and life.

"I was surprised to hear that he had

been a famous brewer in Sakai till he became a Christian. Really Sakai city is a famous one of brewers in Japan, most of them are his relations. He manufactured and sold a great quantity of wine every year. Thus he got fame as a business man, and was chosen to be a member of the Sakai City Assembly. Moreover, he got wealth so much that he could build large houses in Sakai and other places in which he spent time comfortably as long as he lived.

"But alas! These fine successes were built upon the sand. They were based on wine, and were the result of Devil's works. He didn't know the truth at all and he had been doing Devil's work willingly for so long a time. At last by chance he was taught the emptiness of his works by an earnest preacher Rev. Suzuki, and suddenly his conscience was awakened. Earthly successes, or Heavenly successes? Of course he wanted to get the latter, but it would cost him very dear, even his wealth. For 'man can not drink the cup of the Lord and the cup of devil: man can not be partaker of the Lord's table and of the devil's table.' He had been prayed for a long time to our Father, he had been taught for a many week.

"At length he became a Christian and forsook all the worldly things. And when I knew him he was living

in a small house, and was a devotional man.

"He had lost all the earthly things, the fame and wealth, for the name of Christ. But, 'he had laid up for himself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves never break through nor steal.' And he built a fine spiritual house on the strong rock. So on his dying bed he was as peaceful as I find in the ancient saints.

"They say that one of his sons will offer himself to the holy ministry. If

it be realized, it will be able to say that Mr. Taku have forsook the whole possession for Christ literally."

Where can one find anywhere, in America or in any other land, an example of truer discipleship than is revealed in these halting, but heart-touching lines? This Japanese Christian forsook *everything* to follow the Master. Nor is this a lonely instance in the church of Japan. There are many such who evince the martyr spirit.

—*From Far Japan.*

MOUNTAIN WORK IN MIKAWA.

REV. L. C. M. SMYTHE.

I AM just back from my first week of work as a real missionary in our mountain field in the back of Mikawa province, of which Toyohashi is the centre. Some readers may have seen an article on this work in "From Far Japan," but I want to write a little more about it as it is to me an especially interesting work.

"I left Toyohashi early one Monday morning by train and travelled 18 miles to the end of the branch line. There I took a 'basha' or Japanese country stage, a heavy lumbering vehicle drawn by one unfortunate horse. Into this six human beings piled, together with the driver and their baggage and off we went at a terrible rate. Some people are too high-toned to ride in a basha, but it is certainly a wonderful chance to study the habits and customs of the country Japanese. After a ride of seven more miles we came to a town at the foot of the real mountains, which rejoices in the very appropriate name of "Shrimp." Here I left the basha and after dinner started out on foot for seven more miles.

"After that, for a week, my feet were my only means of conveyance and they and I had a splendid time. The mountains were in their full spring glory, full of birds and wild flowers

and young leaves and I kept continually thinking of what a terrible thing missionary life was that actually necessitated a trip through them at this time of year. If anybody likes walking in the mountains, let him come to Japan as a missionary.

"During my first day's walk, I met our evangelist, Mr. Murai, who lives in the mountains and together we went to Taguchi. But no sooner had we gotten there than we were taken in tow by Mr. Harada, of the local bank, who led us across the mountains for another mile to his own little village of Matsudo, where we were to speak to the regular bi-monthly meeting of the men of the village. Mr. Harada himself is very much interested in Christian-



Main Street of Taguchi, with the cherry trees in bloom.



Bridge near Taguchi. The type of a modern Japanese bridge.

ity and as he is the leading spirit of the village we always get a good audience there. Mr. Murai has a standing invitation to come and speak whenever he wants to. Among the audience was a clerk in one of the town offices in Taguchi who is a Shinto believer, but feels his religion inadequate and came to hear something of Christianity. The next afternoon he called on us at the hotel at Taguchi and told us how he had lain awake at night thinking of what he had heard. He brought a paper containing his thoughts and problems with regard to Christianity all carefully written out. He stayed with us for four hours and we discussed carefully the paper he had brought. One of his chief difficulties was that he didn't see why the God of the Jews was to be held in any higher veneration than the god of the Japanese.

"In Taguchi there is also a 17-year-old boy working in the post office who came from Nagoya. From his childhood he has been a regular attendant at one of the Episcopal churches there but just as he was about to be baptized he was ordered to Taguchi. As this is our field, the Episcopalians very

considerately entrusted him to us. I was expecting to baptize him there but found he had gotten leave for Sunday and was expecting to come up to Shimotsugu, where I was to be on that day.

"Wednesday morning we had a glorious walk of twelve miles over a high pass to the town of Hongo, where I was to speak that night. And here I made an enemy of the village intendant, all because of mixture of politics and religion. It seems there are two factions in Hongo, one headed by the present intendant and one by a former intendant. This former intendant and some of his friends are interested in Christianity and they came to the meeting but for some unknown reason the present intendant also elected to come and hear the foreigner. From all accounts he is a man of not very good character and especially a very proud man. When he first arrived and saw his political opponents composing the meeting he was displeased but when the innocent foreigner, in the course of his speech remarked that not only robbers and murderers were men of bad character but that selfish and proud men were the same the inten-

ant immediately, putting two and two together, jumped to the conclusion that I had been set on by the others to say this especially about him. We learned the next morning that they had had a long discussion after the meeting and the intendant had gone away vowing that he was going to the head of the school and tell him to forbid the children going to hear such teaching any more. At any rate this settled my doubts as to whether my hearers could understand me or not.

"Thursday we went up into a little mountain community where I was the first foreigner who had ever arrived. Here, living in a house perched way up almost on the top of the mountain, there is one Christian, baptized last November, who is one of the most influential men of the community. He showed us with great pride a new house they have lately built for themselves. In one corridor, the planks of the ceiling were supported by three strips of wood seventy-eight feet long, cut from a tree in the neighborhood. Circumstances made the meeting that night a small one, but I have great hopes that this man's influence will be a power for God in that valley.

"The next day we had an eight-mile walk over one mountain, down into a valley and up the next mountain. About a third of our walk was enlivened by the fact that the people of the country were building a new road and we had the excitement of climbing in and out through all the holes and mounds that such a work means. The Japanese are splendid road builders and the finished parts of this road, although only a private one and narrow, were splendid and carefully bordered on each side with a special kind of mountain grass.

"At midday that day we arrived at Shimotsugu, Mr. Murai's home, where I stayed through Sunday. Way back up there in the mountains there is a little group of Christians which owes its beginning to the zeal of one of the

early converts who went up there to live as a doctor's assistant. There are only about ten people in the group but it holds its own and is gradually but slowly increasing. Mr. Murai makes this the centre of his work. Saturday afternoon I examined a young girl who had married into one of the Christian families. She had studied in Toyko and heard Christianity there and now that she was in a Christian family and free to confess her faith, she asked for baptism. Over here it is just as it was in the early days of the faith, that the cities are the centres of influence and those who hear there carry the knowledge with them into the country.

"Sunday morning we arranged for a communion service and the baptism of this girl and the boy who was to come from Taguchi. But when I woke up Sunday morning it was raining in torrents and blowing great guns. With a great deal of difficulty I made my way of half a mile to Mr. Murai's house and had but small hope of seeing any boy from Taguchi. But at half-past nine he appeared smiling, with his clothes all tied around him like a good Japanese and his bare legs all covered with mud. He had started at half-past five and climbed the mountain for ten miles through the storm in order not to miss the service. I thought that proof of his faith was pretty near being sufficient. And so we had our service with the rain and wind beating against the house on the outside but with the peace of God reigning within.

"After the service we all had dinner together and at night after the rain had stopped, the neighbors gathered till we had a crowd of over thirty grown people, not to mention children and I had another chance of giving the message that I have been working for two years and a half to be able to give. It is certainly fine to feel that after all the years of preparation the time has come when I can really begin to give out a little.

"Monday I came down out of the

mountains with a distinct feeling of regret that I had to leave them. It seems to me a distinct privilege to have the responsibility of that field. I hope

there will be some people in America who will share this privilege and responsibility by helping me pray for these mountain people."

Toyohashi.

NOTES FROM PASADENA.

MRS. S. P. FULTON.

LOOK the world over, and it would be difficult to find a more delightful climate or a more beautiful city than that of Pasadena, where it has been my privilege to spend the last five months. A stranger, yet in the midst of friends; for a kinder, more hospitable people are rarely found than those of the "Crown City."

By this mail you will receive two pictures.

No. 1 is a picture of the Ninomiya

Kindergarten in Kobe, showing the children at play on Thanksgiving Day, a few days before my ship sailed from Japan.

Each little child has brought a gift of some kind—a little rice or some carrots, onions, potatoes, or some kind of fruit—to be taken to the "Old Folks Home," a Christian institution in the heart of Kobe.

All except three or four of these children come from the homes of unbelievers, and each child is like a *golden key*



Children at play on Thanksgiving Day at the Ninomiya Kindergarten, Kobe, Japan.



Japanese Union Church and Night School, Pasadena, Cal.

with which it is possible to unlock these homes.

Meetings for the mothers are held monthly. Mrs. Buchanan, in addition to her own kindergarten school, known as the Nunobiki Kindergarten, now has charge of this school also, and she writes that the two little Japanese teachers, Miss Hirasawa and Miss Usuki, are doing good work.

No. 2 is a picture of the Japanese Union Church and Night School in this city of our own land. It was started several years ago by the Congregational Church of Pasadena, and now other churches are joining hands in helping to carry on this excellent piece of work. They have a flourishing night school, a Sunday School, and an organized Japanese Union Church with a membership of seventy.

One of the three Misses Spear, who keep this Apartment Home in which I've been living, has recently opened a sewing class for the Japanese women in connection with this class and Friday afternoons find them industriously learning to make all kinds of garments such as they need to wear in America. Rev. M. Demura, a gradu-

ate of Auburn Seminary, is pastor of this Japanese Union Church, though last Sunday evening Rev. Mr. Hatta, with whom my husband was for several years associated as teacher in the Meiji Gakuin, Tokyo, preached at this mission, and baptized a young man.

Mr. Hatta lives in the vicinity of Los Angeles and is now traveling evangelist for the Japanese missions established in several towns and cities of Southern California. He is an enthusiastic worker for prohibition, and thinks the State of California will doubtless carry the vote in favor, at the next election. Mr. Hatta told me of two of his Japanese friends who came over here to plant vineyards. One, a Christian, decided to plant the raisin grape; the other, an unbeliever, planted the wine grape. Now that the state is likely to go "dry," the Christian is undisturbed, while the wine grape grower is troubled over the prospect.

Generally speaking, the Japanese here seem to be commanding the respect of the people. Seldom does one hear any adverse criticism.

Pasadena, Cal.

WHO IS RESPONSIBLE?

REV. S. M. ERICKSON.

THE King's business requires haste. A few days ago the awful results of delay were brought home to me with the greatest force when the doctor at the leper hospital stated: "Iwo San cannot go with the other children to the home provided in Takamatsu. He is now a leper." *He is now a leper.* How did it happen?

Iwo San was one of the four untainted children at the leper colony. He is six years old and all the time he has been with his parents, who have this disease. What a contrast he presented, with his beautiful face, as the scarred lepers fondled him. Iwo San knew nothing of the danger, but the mother's heart was concerned. The parents had asked the authorities to care for the child in a place of safety, but the plea was passed by. Life in the Orient is not as precious as it might be, and lepers are not always considered with the greatest kindness. Somehow Iwo San had to stay with the lepers. Then

the missionary who visits the island got interested in the little children and sought assistance in order to care for them. This took time and letters were not answered and gifts were delayed until Iwo became a leper. Six years old and a leper for life! An awful sentence, all caused by delay.

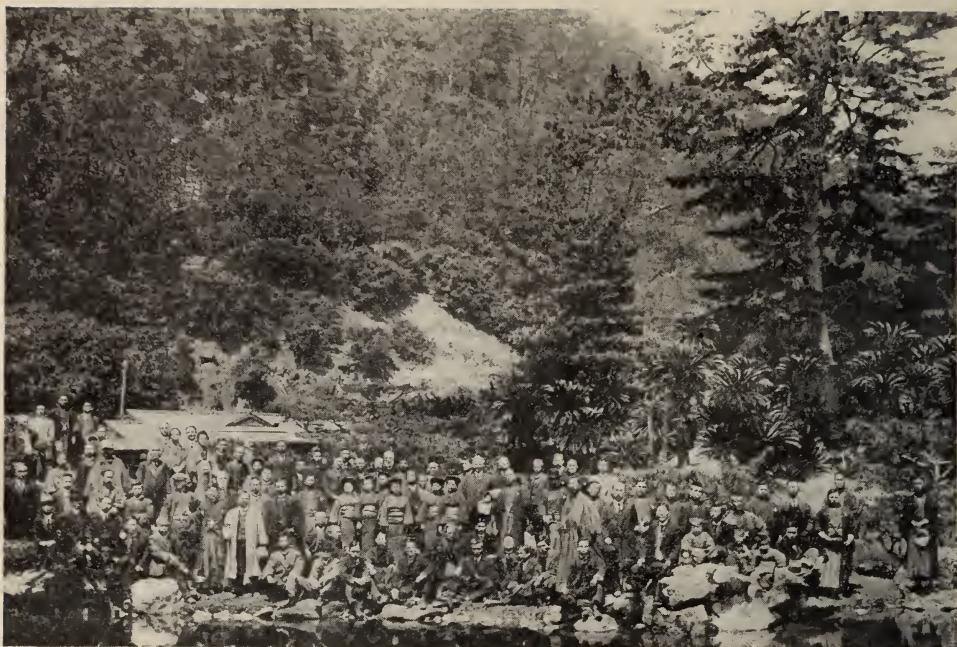
This awful consequence is multiplied every day on the mission field because of the delay on the part of God's children. Moral lepers are going out into eternal darkness because of delay. Some men take too long to consider whether or not they are going to give to missions. During the delay some soul dies without an opportunity to hear the Gospel message. Did you ever stop to think that the other fellow's soul is as valuable as yours in the sight of God? You want to save your own soul. Why do you hesitate then regarding your neighbor in Japan? You have a great responsibility in making Christ known to a lost world. How are you meeting your responsibility?



Two faithful leper Christians at Oshima.

Sunday School children enjoying a picnic at Takamatsu.

A Leper Poet.



Nanniwa Presbytery, at Takamatsu.

NANIWA PRESBYTERY.

REV. S. M. ERICKSON.

THE Presbyterian Church in the Sun Rise Kingdom is known as The Church of Christ in Japan and all the missionaries holding the Presbyterian and Reformed teachings work in co-operation with it. The Church of Christ in Japan is composed of seven Presbyteries of which Nanniwa Presbytery is one of the largest. All the work of our Southern Presbyterian Mission is within the borders of this presbytery. The thirty-ninth meeting of the Presbytery was held in Takamatsu this spring, bringing together ninety earnest workers. This is the first time such a large body of Christian workers ever met in this city. The photograph will give you

some idea of the men who are working faithfully along with the missionaries and the following statistics will inform you of the results for the year 1915-16:

Self-supporting Churches	18
Partly supporting Churches.....	24
Unorganized Preaching Places (about)	45
Baptisms	738 (129 more than last year.)
Total membership	7640

There are ten churches with over 200 members. Contributions, 24,432.20 yen (\$12,216.10). There were six churches that gave over 1,000 yen. Twelve new men were made licentiates.

I CORINTHIANS XIII IN PRACTICE.

REV. S. M. ERICKSON.

ONE of the speakers of a meeting held in Tokyo to celebrate the Centennial Anniversary of the American Bible

Society was Col. Yamamuro, of the Salvation Army. In the course of his address he related the following incident:



A farewell meeting, given to Mr. and Mrs. A. P. Hassell, by some of the local Christians.

"Twenty-seven years ago I was a penniless youth in Kyoto. I wanted to enter the Doshisha, supporting myself by working, but I did not have in hand even money for entrance fees and tuition, much less for board. I went two weeks practically without food. There was a student in the class above me who noticed my condition. Through his recommendation I was employed in the Boarding Hall, receiving for my work remnants of food left by the students. My benefactor said that 'I have paid your entrance fee and I will be responsible for your tuition, so make your mind easy.' I gratefully accepted his kindness and went on attending school. Shortly after this my friend had a hemorrhage and entered the hospital, where he remained until the summer vacation. When vacation time came, through the sympathy of some friends, I was provided with money to pay my traveling expenses home. Before going, I went to the hospital to visit my benefactor and to thank him. I found him feeling better than usual, and as it was a fine day we went out and sat together on the grass. My friend said, 'What I am about to say to you I have never told to anybody. Just at the time when I was reading 1 Cor. xiii every day and wishing that I might be able to practice such love as this passage taught, you attracted my attention and I learned that your dejected appearance was due to fasting. Thinking I had an opportunity to put into

practice what I had learned, I determined to help you. In order to get the money to pay your entrance fee and board I went about a ri (two and one-half miles), twice a day to deliver milk to the house of a foreigner. Shortly after I met you I found another unfortunate like yourself, whom I wanted to help. As I had no other means I paid for his board 1.50 yen (75 cents) out of 2.40 yen which I had for my own board. This left me only ninety sen (45 cents) per month, so I had to fast part of the time. Once while delivering milk my strength gave out and I fell in the road. On another occasion, while passing through the Palace grounds I saw a policeman disposing of the body of a cat. Without knowing what it had died of, I took it home and ate it. At another time the sudden flight of pigeons from a 'muku' tree under which I was passing, shook down some berries. I thank God, Who sent food to Elijah by a raven, for relieving my hunger through these pigeons!' As I listened to my friend's confession, my heart was rung as it had never been, except by the story of the cross of Christ. When I heard what he had done for me I determined to throw my whole being into service for others."

Love begets love. Hundreds of people in Japan know their Saviour because of the loving efforts of Col. Yamamuro. The grain of love planted twenty-seven years ago has brought forth a hundred fold.

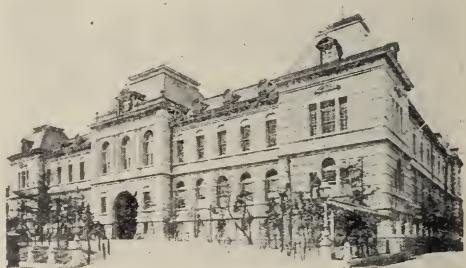
DIRECT FROM JAPAN.

REV. S. M. ERICKSON.

THE Governor-general of Korea is reported to have contributed one million yen for the construction of the chief shrine of Korea. It will be dedicated to Meiji Tenno, the late Emperor. The Japanese government hopes that the Koreans will become faithful "respectors" of the shrine. Shinto is not supposed to be religion and so the authorities do not say "worship at the shrine," but "pay your respects at the shrine." It's something like calling black white and white black, but the Orient is noted for her inconsistencies. This little item of news, taken from a Japanese newspaper, helps to confirm the fact that Japan leads the Orient and Japanese ideals are fast becoming the ideals of the East. Japan is the strategic place

for Christian effort. A Christian Japan will mean a Christian Orient.

How would you like to have your grave selected and tombstone erected while alive? This is sometimes done in Japan. A family stone is erected and the names of all the members of the family are carved into it. The names of the living are colored red.



Civilization is not salvation.



Idolatry and civilization go hand in hand in Japan. This is a large idol in Kobe.

Jizo San is an idol and his statue is often found in graveyards. Most of the Jizos have their necks broken or their heads gone. It is said that gamblers break the heads of Jizo San and carry them for good luck. If luck is good the head is returned to its place but if bad it is cast away and not restored. Luck must be generally bad, for most of the Jizo Sans are headless or have new heads.

A late newspaper stated that there are 37,931 insane and feeble-minded people in the Sunrise Kingdom. There are very few hospitals to care for them and most of them must be kept in their homes.

The Oriental Missionary Society is doing a big work. They are placing a portion of the Bible or a tract in every house in Japan. Thirteen native and two foreign workers covered Sanuki Province and during six weeks they distributed 128,000 tracts and portions of the Bible. Even the houses way back in the mountains were reach-

ed. Each man averages about 300 houses a day, sometimes more in the cities and often less in the isolated places. Every house in this province has received Christian literature.

There is a great need for high schools in Japan. Some 400 boys wanted to enter the high school at Marugame but only 150 were received; about 300 boys sought admission to the Takamatsu high school, but only 150 could be accommodated. There are four public high schools in this province, with a population of 880,000.

A great many of the better class of people visit the temples very much like the man who slips into the back door of a saloon for a drink. Some of the excuses that they make when they meet the missionary are painful. There was a big festival at a country shrine sometime ago and some of the teachers attended. On their return they met the missionary and explained that they had been to a dentist near the shrine—a rather painful excuse.

Idolatry does not change very much. The idolatry of present-day Japan has

much in common with the idolatry of the Old Testament times. Temples are built in high places and idols are worshipped in groves. I was reading 1 Sam. 31, 9, the other day, where the Phillistines triumphed over Saul and they "published it is the house of their idols and among the people." This reads very much like the items we frequently see in the local newspaper. Tsingtau falls and special messengers hurry to all the big shrines and inform the idol of the victory.

Electric lights are invading the peaceful country side of Japan. One of the most incongruous things that we see is an electric light shining in a temple. Candles are more becoming, as they belong to the same age. Light ruins idolatry. However, do not make the mistake that a lot of travelers do and think that electric lights give spiritual light. This confusion has caused a great deal of damage to the Christian work of Japan. Civilization is not salvation. It is still spiritual midnight over here. Send the Gospel Light.

JAPAN'S LEADERSHIP IN ASIA.

ROBERT E. SPEER.

THE net judgment with which we returned to America, after three visits during seven months, is a judgment of increased respect for Japan and for what she has achieved and a deepened confidence in the worthy and better elements of Japanese life and character.

No one can complain of fair and discriminating judgments, but what frightens one in much of the prejudice against the Japanese is its unfairness and its lack of discrimination. Courses of action pursued by America or Great Britain or Germany are viewed and judged in an entirely different light from similar courses of action pursued by Japan. Japan's conduct is often considered a matter of mere political

expediency or a cover of sinister purposes, while wrong done by Western nations is too often condoned or lamented with soft judgments. Wrong and right are not affected by degrees of longitude. Evil or unworthy actions on the part of the Japanese ought to be judged on precisely the same basis as that on which a Western race or nation would be judged, unless the latter be held to a stricter accountability because of their fuller light.

Whoever seeks to view the Far East with an impartial mind today will be impressed anew with the significance of the history which Japan has made. Of the Asiatic nations, she alone has thus far shown herself capable of actually mastering and absorbing the

principles of efficiency which lie behind modern progress. The new civilization in Japan is not merely imitative, but has been intelligently absorbed as no other Asiatic nation has yet absorbed it.

THE NEW IN THE OLD.

After what one has seen of the struggle for civilization in other Asiatic lands and of the danger of attempting to make transitions by breaches and over chasms, one appreciates Japan's success in having moved from the old to the new with so little rupture and without the loss of her own racial traditions and integrity. The new has been grafted onto the old not without blunders and some misshapen consequences, but in the main with wonderful skill and success.

By grafting the new civilization on her own racial life Japan has rendered a great service to the whole of Asia. It is true that the progress has not been a perfect one. Every living experience of this kind is sure to be mixed with crudities both of spirit and of form. Who should realize this better than Americans? But just as America set an example of inspiration and of hope to the people of the West, so Japan has done to the peoples of the East. They were in danger of slowly sinking into a sense of racial incapacity, surrendering the hope that they could ever take a full place amid the serving, working, forward-moving nations. Such a despair as this was itself sure to create its own justification. And the strong nations have not been free from the error of schooling the backward nations into the idea of their own incapacity, nor has the missionary enterprise escaped from this reproach. But to treat either men or nations as incapable of the highest is to disqualify them for the highest. The great need of the Asiatic peoples today is that they should be steadily heartened to believe that God has as honorable and worthy work for them to do as for any others. Japan's

example has given such a heartening as this to all the Asiatic peoples.

If to the hope and inspiration of her example Japan could add influences which would win the love and confidence and good will of the Asiatic peoples, the service which she might render to Asia and to the world would be unlimited. But as one travels about through Asia he finds that while Japan is admired, she is also feared. The other Asiatic peoples complain that the Japanese are proud and overbearing, that they are seeking not to befriend and to guide but to overpower and dominate, to secure and monopolize the markets, to promote the interests of Japan alone and not to guard Asia for the people of Asia or to seek the nobler end of fostering the brotherhood and unity of all mankind.

If Japan could break down these suspicions and free herself from all the influences which justify them and give her leadership unselfishly to the Asiatic peoples it would be the beginning of a new day.

THE INSPIRATION OF BAPTISM.

Only religion will be able to inspire ambitions like these in the heart of a nation and the old religions of Japan can neither give men such inspiration nor even produce these conceptions in their minds.

Shinto is in the narrowest sense nationalistic and for purposes of nationalism even is now only a shadowy and receding force.

Buddhism, broken into scores of sects, active in its propaganda, has its huge temples and its millions of adherents, but it has been badly damaged by notorious financial dishonesty in its chief shrine, it can not without logical contradiction fit itself to the needs of a modern society, and in its effort to do so is appropriating more and more of Christian truth.

A NATION OF READERS.

The processes of national education to which Japan whole-heartedly com-

mitted herself a generation and more ago have wrought upon the nation with penetrating and far-extended influence. They have made a nation of readers. At the ricksha stands the coolies read together while they wait. Messenger boys have their books in their pockets to read as they push their carts along the roads. It is claimed that more books are published and sold in Japan now each year than in Germany. For half a mile in one street in Tokio book stalls, with new and second-hand books, line the street on either side. The yellow press, exceeding in irresponsibility, in lack of historical perspective, in sobriety, in any consciousness of the perils of its power, even our yellow press in America, finds in all this mass of common men who are now able to read a field where fire can run as over a prairie. In the schools all classes meet together and in the democracy of their fellowship and of the truth which they are taught forces are at work which must slowly develop a new Japan and which will need the wisest guidance, if wise guides can be found to succeed the few survivors of the old men who have led Japan so successfully along her amazing way.

ATTITUDE TOWARD CHRISTIANITY.

Everywhere through Japanese life great changes are taking place. Among these we rejoice most in the evidence of the steady gain of Christianity and the altered attitude of the nation toward it. Everybody notes the ease with which Christianity can secure a hearing anywhere, in churches or schools or public halls or even in Buddhist monasteries. The secular newspapers are reporting now not only religious meetings where the discussions have had a semi-political cast but purely evangelistic services as well. An English paper in Tokio printed the account of the Emperor's birthday with a small caption and immediately under it, with bolder capitals and in longer space, an account of the death of Dr.

David Thompson, one of the older missionaries. A few years ago it would not have been thought appropriate to overshadow with any other news a reference to the Emperor's birthday ceremonies, least of all with an account concerning a missionary.

Never were Japanese Christians bolder in telling their nation what it needs and where what it needs can be met. Dr. Uzawa, an elder in the Church of Christ in Japan, and a leading lawyer of Tokio and a member of Parliament, stated in a published article, "Does Japan need Christianity?"

"The main reason why Japan needs Christianity is to cast out her devils. There are some among us who fancy they have no devils to be exorcised of but they are much mistaken. Even those who pretend to be sinless and pure are none too good for Christianity. Buddhism has taught us that when we think devils enter through our thoughts; when we read, they enter through our mouth; when we pray, they enter through the crown of the head; and thus evil spirits take advantage of everything we do, to get into us somehow; so that all our deeds are more or less influenced by evil. But through Christianity come in the spirits of good to defend the ego and prevent its defeat.

"Christianity is the white corpuscle to protect the soul's blood, and consequently the whole man, from evil spiritual influences. It supplies the phagocytes before which malign spirits flee. Without a religion of the right kind man is exposed and hopelessly at odds with his environment. Will those among us, who fancy they can do without religion, affirm that we Japanese are as kind as we ought to be, or that we are as thoughtful and serious as becomes a people with a great destiny? The Buddhists of the Zen text invite us to go to the central temple and learn to return to our true selves; but the true self in most of us is so marred and

maimed that it is hardly worth returning to. For most people the true self is completely gone—and only Christ can restore it whole.

"Some will say that I talk like a pleader, and that I so speak because I am a Christian. Well, I can hardly do otherwise. I have been a Christian for twenty years, admittedly a very imperfect one; but I owe so much to Christianity that I can hardly be expected to do otherwise than plead for it. When I say what this religion can do for a man, I speak out of the seriousness and fulness of my own experience.

"The Japan of today is absorbed by abounding ambition; she is no longer content to remain an island empire; her career is to be continental and her future world-wide. No such ambition can ever be realized without the wise guidance and firm faith which Christianity gives. No nation can make a universal appeal without the inspiration of a universal religion. Those among us who imagine, as is often asserted, that modern science has eaten into the vitals of Christianity like a canker, are greatly mistaken. Science has never undertaken to prove, nor can it prove, that Christ can not save. That man can not attain unto his best without religion is the teaching of all religions as well as Christianity; but the latter is the one power that has enabled men to come unto their best. It is the only force capable of assisting us to overcome the counteracting gravitation of evil. Before its light and power the darkness and doubt of insistent pessimism disappear.

"If the world is today less pessimistic than it was, the improvement is largely due to Christ. Two or three hundred years ago pessimism hung like a pall over the human spirit. The Buddhism of the Kamakura period taught that this was the worst of all possible worlds, a place of torment and affliction, a veritable hell, and that the only hope of happiness lay beyond; the aim of life was to attain Buddhahood

and reach Nirvana. The spirit seems to have been world-wide, for Christianity, too, had to pass through the same stage. Paradise was either in the distant past or in the unseen future. But under the influence of Christianity the human mind has so far developed and brightened that men now look for paradise on this earth, where nature is being fast conquered and made to yield all the delights that man can enjoy. It is only the irreligious that today have fear. They doubt whether nature is yet conquered.

"In Tokio the newspapers that tell fortunes sell best. Multitudes are still away back in the age when nature was man's master, and the earth a fearful place to dwell in. But the spiritually enlightened know better. Christianity has taught them that heaven is where Christ is, and He is everywhere that man will receive Him. I am convinced therefore, that no nation can successfully enter in world-wide hopes and ambitions without the help of the Christian religion. This conviction has grown upon me more and more during the last twenty years, and I am extremely solicitous that my countrymen should make no mistake about it; for no mistake could be more fatal either to the individual or to the nation. Both in my experience as a lawyer and as a member of the Imperial Diet, I have been confirmed in my conviction ever more and more. If I have been able to do more for myself and my country than the young men who went to school with me and had the same chances in life, it has been due to the help that Christianity has given me. This religion has given me a spiritual courage that has carried me triumphantly through many an adversity.

"Our country is very successful at producing criminals and incorrigible youth. Why not now welcome an influence that will make men? When I consider all that my country has yet to do before coming to her own, I tremble to think of her undertaking it with her

own strength. The defects of our education and our social life are patent to all. We have to spend the greater part of our early life obtaining an education, and then shortly after its completion we retire from life's activity. Our system seems to be intended for those who expect to live to the age of about 125 years and is therefore unsuitable to us, with the possible exception of Count Okuma. Jesus Christ, in His short life of thirty-three years, and with no university education, did more for mankind than a whole nation can do. Why? Simply because His was the unconquerable spirit of the Divine, a spirit that every man and every nation may have, if there be the will.

"Nearly everything that is international and humane in modern life originated with Christianity. Our hospitals, our Red Cross societies, our international jurisprudence, our rescue work among the poor and unfortunate, our education, and the general enlightenment of the world, all is but a combined reflection of the life of Jesus Christ. Through Him alone have we any hope of creating a paradise on earth, and making ourselves a people of permanence and great national destiny."

This is the same lawyer who recently, arguing in behalf of a man who had committed murder and who, as the jailors recognized, had been touched and changed by the influence of the

Gospel of Christ, boldly appealed for the life of his client on the ground that a new principle had come into his life; that he was no longer the old man who had committed the crime but had now been made a new man, and he openly in court explained to the judge the fundamental principle of Christianity and that process of redemption by which Jesus Christ, entering a man's life, transforms his character and gives him a power of victory over sin that enables him to live by the strength of God a new and pure life.

Thousands of men in Japanese society who are not prepared themselves to test the Christian faith by personal surrender and make their own lives the gateway for the entrance of its power upon the life of Japan are nevertheless quite candid in their declaration that it is this power which Japan needs in the strange days which have come upon her, wherein the old paths have faded away and the old lights flickered out, and when the nation must find the highway of truth on which the Light of the World is shining. Heavy is the responsibility which those men assume, whether in Japan or in America, who talk of war or the possibility of war in an hour like this when the whole mind and heart of the nation need to be fixed upon the deep, spiritual problems of her own life and her great duty as the friend and helper of her neighboring peoples.—*Missionary Review of the World.*

CLEANSING A WELL IN KOREA.

REV. L. T. NEWLAND.

UNTIL a missionary has been on the field ten or fifteen years he never knows in what shape heathenism is going to break out next. Recently we passed through a most gruesome experience growing out of the heathen rite of cleansing a well. Now cleaning a well is no great task in America, but out

here when the source of contagion happened to be the body of a suicide it was a great undertaking.

A few weeks ago an abused daughter-in-law stood her husband's brutality and mother-in-law's tongue and beatings as long as she could, then one night she walked out of the house in rage and despair, and tying some

weights around her body, she plunged head first into a deep open well right near our compound. For over two weeks a large village used the water from this well before they discovered the body, and after it was buried, amidst great excitement everybody prepared for the well cleaning day. Not to say anything was done to the water—that was not touched—but, according to heathen ideas, when the woman was drowned her soul was unable to get out through the water and so long as it was imprisoned it would lure her relatives to that well and cause them to be drowned until at last the whole line would be exterminated unless the soul was given its liberty.

For two days crowds passed by the place of the tragedy and the former home of the girl, breaking off into groups here and there, eagerly discussing the ability of the sorcerers to find the soul. These same sorceresses, making great preparations, for they would be paid according to the measure of their success. At last the day came and early in the morning great crowds gathered, increasing hour by hour, until over a thousand people were gathered around the open well. They pressed and jostled, quarreled and talked just like a fair crowd around a slight-of-hand performer at home. The first excitement was when the mother of the girl brought some of her daughter's clothes and, waving them over the well begged, implored and commanded the imprisoned soul to come forth. She became frenzied, while part of the crowd swayed in sympathy and another part laughed and jeered.

At last the sorceresses arrived, all equipped for the great undertaking. Of course there were a great many

false alarms and a good deal of grandstand play, but at last they got down to real earnest and went after that imprisoned soul. They took a rice bowl with a tight-fitting cover and tied it up in a cloth and then they attached that to a long cloth rope and this they lowered into the well, waving it about from side to side and frequently drawing it out and examining for signs. When a hair of the dead person is found clinging to the rope it is a sign that the soul has entered the bowl and can be drawn out. One man whispered to me on the side that the sorcerer had a hair hidden in his hand, which he would stick on at the right time. All the Koreans have the same colored hair, so no one would know the difference.

The proper words were said and the proper genuflections gone through with to stir up the crowd which, by this time stood breathlessly waiting. At last one of the sorceresses spied it and gave a yell of triumph, which was taken up by the waiting crowd, then a man jumped for a drum and beat a lively tattoo in order to distract the attention of the evil spirit that had the soul in charge, while another one picked up a branch of bamboo gaily decorated with cut paper, and with horrible cursings and abuse began chasing another sorcerer down the road. This was to fool the evil spirit and make him forget the soul and try to catch the man. Then, while the spirit went chasing down the road, they took the lid of the bowl off right quick and so the soul got away safe. After this the crowd instantly disappeared, for all had been done, all rites followed, the well was clean and the relatives were safe. It had been a most successful cleansing. Yet there are those that say Christianity has nothing to offer the heathen.

OUT-STATIONS OF OUR CONGO MISSION.

EGBERT W. SMITH.

THIRTEEN General Assemblies have endorsed the plan of individuals, societies, churches, Sunday schools and Sunday-school classes assuming definite responsibility for definite parts of our foreign mission work. Largely through this policy our Church has won for herself a place among the foremost foreign missionary churches of America.

Among the numerous and varied definite objects for support open to our home organizations and included within our regular foreign mission budget, few are more attractive than the 225 Out-Stations of our Congo Mission.

HOW MANNED AND MANAGED.

These Out-Stations are manned by trained native evangelists who serve for a bare living or by voluntary native teachers. From the Main-Stations at Luebo, Mutoto, Lusambo, and Bulape, our missionaries superintend the work at these Out-Stations, visiting them as often as their other duties and the fewness of their own number will permit.

DAILY SERVICES AND WORK.

At the Out-Stations manned by the regular native evangelists there are four services a day: morning prayer at 6:00 a. m., then the catechism class for inquirers, then day school, and then the preaching service at 2:00 p. m., all "a la Luebo." At the Out-Stations manned by the voluntary teachers all these four services are often held, and at least two a day always—the morning prayer service, and the "dilongesha" or catechism class for inquirers. Both regular evangelists and voluntary teachers pattern their work as closely as possible after the work at the Main-Stations. At all the Out-Stations, as at the Main Stations, the only service on Saturday is the morning prayer service. On Sunday only two services are ever held, the preaching service and the Sabbath school.

At each Out-Station, therefore, from thirteen to twenty-three services are held every week.

Each Out-Station is itself a missionary center from which efforts are invariably made to reach the smaller villages in the surrounding territory.

The most interesting and encouraging part of our great Congo Mission work is the work done at these 225 Out-Stations. They are the farthest-flung battle line of the missionary army of the Southern Presbyterian Church.

FOR EXAMPLE.

One of the most remarkable of these Out-Stations is that at Ngeya Kalamba, served by two regular native evangelists in the Mutoto field. Some two years ago two of our missionaries baptized at one time thirty at this Out-Station. A year later one of our missionaries found here three hundred in the catechism class inquiring "the Way." Of these, two hundred were selected as being far enough advanced to be examined. Of these, one hundred and fifty-two were baptized. The following Sunday over two hundred and fifty believers sat down to the Communion Service in that village which five years before was totally heathen.

WILL YOU INVEST?

The average cost of maintaining these Out-Stations is about \$35.00 per year for each. To any society, church, individual, Sunday school, or Sunday-school class, which will pledge \$35 for this purpose, such contribution representing in the main new money for foreign missions, or a distinct increase of that amount in its foreign mission gifts, the Executive Committee of Foreign Missions will assign by name one of these Out-Stations, and with it will assign also as foreign correspondent one of the missionaries in the field to which the Out-Station belongs. The \$35 may be paid in monthly, quarterly, or

semi-annual instalments, as most convenient to the givers.

NEW MONEY.

It is because of the absolute necessity of a large increase in our Foreign Mission income, and because these Congo Out-Stations are not only highly attractive definite objects, but are far too few in number to supply the probable demand for them, that the Committee deems it wise to require that the contributions for this purpose should represent new money for Foreign Missions, a real increase of income, and not simply a new direction of accustomed contributions.

EXPERT TESTIMONY.

Bishop Lambuth, Missionary Secretary of the Southern Methodist Church, in 1912 visited Luebo, and from that point wrote home as follows:

"A marvelous work is this; the great congregation here of from 1,000 to 1,200; an attendance of 800 at Sunday school last Sunday during a heavy rain; I heard 500 children repeat the Sermon on the Mount, the Ten Commandments, the Lord's Prayer and at least twenty-six hymns; and this morning at six o'clock a prayer meeting, in the midst of a dense and penetrating fog. I am fond of a morning nap, , t I cannot lie in bed when that bell rings and realize that several hundred half-clad people shivering with cold will come of their own free will to engage in an earnest morning prayer for their families and their unconverted neighbors. No wonder the fire burns in their hearts. Such devotion will kindle a flame anywhere.

"Then add the fact that forty-four native teachers went out this morning to forty-odd villages or hamlets and taught the Scriptures until nine, came back walking from two to four miles, and took part in the teaching of boys and girls under the great shed, and all this without a bite to eat. I tell you it makes me ashamed of my religious

life. It makes me feel like mending my ways.

"These men are not preachers. They do not pretend to be. They are Christian school teachers; they are expounders of the Word of God, as they themselves have been taught; they organize cottage prayer meetings and establish and superintend Sunday schools. They know God. I rarely have heard such prayers. They have learned how to talk with God, and with a devoutness of spirit which is marvelous. They are leading the people in the way of truth and right living.

"The work of these men and that of their missionary leaders is rooted and grounded in faith and prayer. Think of three hundred turning out every morning of the year to 6 o'clock prayer meeting. Think of a semi-circle of cottage prayer meetings at Luebo every Wednesday night extending for two miles. I heard the singing from half a hundred different points while I was walking through the mission compound or campus, on my way to conduct the missionary prayer service in English. Is there any wonder that we felt that night the presence of our Lord? I thank God for what I have seen and heard. The half had not been told me."

THEN AND NOW.

Twenty-five years ago there was not a man in all the region of Luebo that had heard the name of Jesus. Now there are over 13,000 believers. Twenty-five years ago there was not a man who knew a letter in any alphabet. Today there are 8,000 in day schools and 15,000 in Sunday schools. Twenty-five years ago there was not a man, woman or child in all that great region that could utter a syllable of intelligent prayer. When Bishop Lambuth was there he estimated that at 6 o'clock every morning 20,000 people gathered in the various villages for morning prayer. And this is but one of our ten Missions. Does it pay?

MUTOTO AND THE OUT-STATIONS.

REV. A. A. ROCHESTER.

THE Mutoto territory is divided into four districts, and within a month a fifth district will be added. Each district has its superintendent, who was chosen at the conference of evangelists and Christian workers in April, 1914. When itinerating only one district is visited at a time, and the average time to each district should be six weeks at least. The superintendent must meet the itinerating missionary at the boundary of the territory and be his constant helper till all the villages in his district are visited. The Superintendent is not allowed to reside at Mutoto, his home must be in one of the central villages of his district. Since 1914 we have been able to visit each territory every eighteen months; but each should be visited twice a year, or twice in eighteen months at least.

Two of us were on the Station last November, but we decided on a trip. So one Missionary stayed on the Station with an elder, the other Missionary went off with the other elder. The Bakua Luntu district has Mputu Davidi as its superintendent. He is the most successful Christian worker in our territory. His work is praised not only by missionaries, but by State officers and traders also; even the Roman Catholics have something good to say of him occasionally.

On leaving Mutoto last November we took five teachers as boxmen, and to help us in other ways. I have found it very profitable to take these teachers along on every trip. Mputu Davidi superintends nine villages in which paid evangelists are working, and ten villages in which voluntary teachers are working. These voluntary teachers eat what they can get, wear what they can find, and pay their taxes with what they can earn in the meantime.

The work in the Bakua Luntu District may be summarized thus: in one-

fourth of the villages the work is excellent, in one-half, good, and the next fourth, poor.

SIGNS OF IMPROVEMENT IN THE STATIONS OF EVANGELISTS.

The evangelists and teachers are taking great care of their respective stations and are vying with each other in keeping the station in order. Their houses are whitewashed and sealed with mats made of reeds and with which the missionaries' houses are sealed. These evangelists and teachers being under the superintendence of Mputu Davidi have gotten a vision of work and order. Chairs of some sort are to be seen in every evangelist's and teacher's house and tables are found in some. Each Church-Shed has a fence around it, so as to keep the goats out, and in some places the whole compound is enclosed. They are trying to do what the Superintendent is doing. No one can mistake a mission church-shed for those of Roman Catholics. The Roman Catholic church-sheds have crosses in the front and goats and chickens inside.

On entering a mission village in this one section, if a fence is not seen, you can be sure that the man in charge is "no-count."

SOMETHING UNUSUAL.

In this part of the world, chiefs are the greatest beggars. This being true, one prepares himself beforehand for it; but on the last trip of ours only one chief begged us for a pair of trousers, we informed him that we were not professional tailors, and that he was the only chief who had begged for something since we left Mutoto, four weeks ago. He did not get the trousers, but he got much shame.

NUMBERS ENROLLED IN THE CATECHUMEN CLASSES.

In the nine villages where we have paid evangelists, the number enrolled

was 580, and in the seven villages where we have voluntary teachers, the number enrolled was 288. The other villages with voluntary teachers are near to the village of Mputu Davidi, so the catechumens were examined among his people. Among this number were many old people, quite an unusual sight to see men and women ita g ey hair going day by day and sticking to it in order to be baptized. Occasionally it may be expected that children may be drawn into the catechumen class by mere curiosity and that young people may be drawn into the catechumen class in order to gain favor and prestige; but when old people enter the catechumen class, we must admit that they are drawn by the Spirit and by Him who said, "And

I, if I be lifted up from the earth, will draw all men unto Me."

NUMBER BAPTIZED.

We baptized 282 in the Bakua Lunta district, an average of 17 5-8 to a village. This seems quite a number, but when we remember that we have not been in that district for eighteen months, then we will see that the number baptized was less than one person per month for each evangelist and teacher.

We are thankful for what God has done and is doing among us, and we have the assurance within us that He will do greater things for us until all those who shall be heirs of salvation are gathered into the fold.

Mutoto.



Reaping Scene, Tsing-kiang-Pu. The harvest is plenteous but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he send forth laborers into His harvest.

THE SOUTHERN PRESBYTERIAN MISSIONS IN CHINA.

REV. P. FRANK PRICE.

THREE are two Missions of the Southern Presbyterian Church in China—the Mid-China Mission, which is in Chekiang and Kiangsu between the Hangchow river and the Yangtse river, and the North Kiangsu Mission, which is between the Yangtse river and the old bed of the Yellow river. The Mid-China Mission has eight stations: five in cities occupied also by other Missions and three in centers where it alone occupies the field. The North Kiangsu Mission occupies seven centers, six of which it occupies alone. The Southern Presbyterian

Church, largely through the Mid-China Mission, is working co-jointly with other missions in several union institutions or enterprises.

In order to accede to the request of the editor of the Year Book for information regarding the work of the two Missions, I sent out a series of questions, seeking fresh information along several lines suggested by him. Twenty-seven replies have been received and the following is a digest of these replies:

There have been thirty-eight in all added to the Chinese staff of workers

during the year. A few places report no increase in native staff and two report retrenchment.

Thirty-two new outstations or preaching places have been opened. Of these Yencheng reports ten and Suchien ten. Dr. H. M. Woods says: "One out-station was opened at Shingkong, a busy market town 40 li N. E. of Hwaian, a chapel rented and native helper established there."

Regarding new developments in the work of the year there are many encouraging things. Mr. McMullen reports, "Special Bible classes in Hangchow city led by Chinese workers. More than two and one-half times as much contributed to pastor's salary as in previous years." Dr. Blain reports also, "Quite a marked advance in giving and one self-supporting church. Interest at several points in some forms of social service." Dr. Hudson reports, "Access to government high school for boys in which there is a Bible class in English. Access to prisons for preaching." Miss Addie Sloan says there is "a decided deeper interest in listening to the Gospel on the part of those who take any interest but fewer numbers listening." Chinkiang reports general increased interest but some opposition from local officials in country places. Kiangyin is planning for work among the higher classes. Mr. Hancock, Yencheng, reports a disposition to furnish temples for Christian meeting places. He also speaks of one evangelist supporting himself by the use of English and of another being supported by a Chinese Christian. Mr. Harnsberger at Taichow, speaks of much opposition. Dr. Patterson reports interest aroused through the use of a tent, and Dr. Junkin reports a new church organization. Dr. McFadyen reports, "Decided increase of social diseases of all kinds, spread by hordes of idle soldiers." Mr. Armstrong, Hsuchowfu, says, "that the revival conducted by Mr. Goforth has greatly improved moral and spiritual conditions * * * Also there is progress along the line of

self-support and family worship." Mr. Brown says, "The country members on their own initiative have assumed the support of two Bible women."

In regard to the condition of the native church as compared with last year, some report no change. Others report encouragements along various lines, one of the most marked of which is advance in self-support. Among the encouraging signs are mentioned, "a broader outlook," "more inquirers," "realization of responsibility on the part of Christians," "a marked increase of spiritual life and understanding," "a more spiritual growth," "more appreciation of duty and opportunity" and "strong desire for deeper spiritual life and better knowledge of the Word."

New problems mentioned are Sabbath observance, polygamy, a tendency on the part of Chinese preachers to tolerate unworthy church members who have money; an expanding work with reduced appropriations, mentioned in various forms, one being "how to make bricks without straw;" and the difficulty of the older "helper" being unable often to meet the new conditions; the difficulty in some places of purchasing land; the attitude of the soldiers in other places creating prejudice against the foreigners; and the problem of "knowing how to make the higher classes feel at home in our congregations which are made up largely of the lower classes." One man reports "no new problems but plenty of old ones."

Of new lines of work many mention new ventures in self-support. Rev. W. H. Stuart reports \$1,000 given by an alumnus to Hangchow College. Rev. H. W. White reports as a new thing, "The reality of the demon possession and healing by prayer now fully recognized."

Regarding the outlook the tone is decidedly hopeful. Dr. Blain says, "Most of our workers seem to be working harder and showing more earnestness than before, so I am hopeful." Dr.

Hudson says, "The political situation has affected business, society, schools, etc.: also makes people hesitate to join the church, or move forward in anything, a sort of depression, but they are quite willing to hear the Gospel when preached intelligently." Mr. McGinnis says, "The outlook is good but principally by faith." Mr. Moffett says, "The doors are wider open, especially among the better class of people." Mr. Little says, "Something of a reaction has taken place but we think it is only temporary." Mr. Paxton says, "The church will probably not increase as rapidly as before, but the growth is bound to be more healthy." Mr. Crenshaw says, "A door is open but there are many adversaries." Mr. Hancock says, "The outlook is very bright but

sweep of Christianity as others see it in other places." Dr. Junkin says, "The outlook is very bright, but it is difficult to meet the demands of the old stations on the one hand and to open new ones. There is much to give hope but how shall we meet our situation?" The various schools of the Missions report steady increases, in attendance. Rev. Frank Brown says, "The results of the revival of last winter are permanent and there is much interest in the part of the church members for the unsaved."

One of the most encouraging features of the whole work is the development of the work at Tsing-kiang-pu. For 25 years our missionaries labored there faithfully but with almost no visible results. Now all this is changed. A



Ready for the Threshing—Luke 3:17.

the lack of competent native workers makes it impossible to overtake opportunity." Dr. H. M. Woods says, "Compared with ten years ago the advance is so marked that we believe it will be impossible to recede permanently from it." Mr. Grafton says, "In the church generally I look for gradual steady growth. I cannot see the great onward

strong church has been developed within the past few years and there were 90 inquirers examined at the last communion. Mr. Talbot of that station says, "We have every reason to expect continual growth. There have been several cases of religious persecution, but this will be no special hindrance to the progress of the work."

Mrs. Wm. Simpson of Nashville, Tenn., writes, "Your magazine impresses me as growing in interest every month and the last number is the best of all."

ADDRESS OF REV. MATTATHIAS GOMES BEFORE THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN BRAZIL ON THE OCCASION OF THE ADOPTION OF RESOLUTIONS DEFINING THE RELATION OF THE MISSIONARIES TO THE CHURCH ON THE FIELD.

MR. MODERATOR: The voting of these resolutions marks a great event for the Presbyterian Church in Brazil. It is with joy, it is with profound rejoicing that the Supreme Council of this Church that is so dear to us has at this time approved these resolutions. This day may well be a day of rejoicing as well for us as for our distinguished friends and brethren, the missionaries, who in so opportune an hour laid the foundations of the Presbyterian Church and guided its development. God alone knows the tremendous difficulties with which these brethren had to contend. Everything seemed to be against them; and the barriers were such that only a divine hand could overcome them. Their efforts, however, were not in vain and the results of their labors were not disappointing. And now we see our Presbyterian Church, strong and prosperous with all the elements of organization and self-support.

Nor will she fall; she will continue to advance and to co-operate effectively with all the forces that will contribute to the conquest of our beloved country for Christ. This then, is a day of rejoicing for the missions that are laboring in Brazil.

It is a day of rejoicing for us also, for the Presbyterian Church in Brazil. We were called by the missionaries to behold and admire the power, wisdom and love of God. Messengers of God, they brought us into contact with the Spirit of God, whose instruments they are.

They organized us, instructed us to breath and live in this new world of

grace and today we have the pleasure of seeing a National church with ministers, with national plans and resources—a church capable of presenting a strong individuality.

And all this is realized in an epoch of complete peace, intense friendship and perfect harmony of views between the native and missionary forces that are battling in Brazil.

Our relations are the most friendly and not a single shadow of bitterness, not a single trouble weakens the promising conditions of efficient and productive co-operation.

How happy must be the missionaries which saw the infancy of the Brazilian Presbyterian Church and today witness the declaration of its majority!

How great must be a Dr. Smith under whose instructions many ministers of our church were prepared for the glorious battle for the propagation of our faith! Like another Simeon he could say: Now, Lord let Thy servant depart in peace!" * * * * What pleasure must feel a Dr. Porter who for 20 years has worked for the same end.

But both the missionaries of Nashville and New York came to Brazil possessed of the same idea; to found a National Church, to conquer and annex this great Republic to the Kingdom of Christ.

Yes, Mr. Moderator, this is the most memorable day in the history of the Presbyterian Church in Brazil; it is the day of its incorporation; the day of its awakening.

MEXICO.*

NO THOUGHTFUL mind can doubt that, if the Mexican people were under the sway of the same pure and enlightening Christian faith as the people of the United States, they would not now require intervention (by whatever name it may be called) at our hands.

Darkness and ignorance have brought them to their present distress. Yet, their darkness and ignorance and backwardness are no greater than they were fifty years ago.

There was but one cure for them then: there is but one now: the pure Gospel of Jesus Christ.

Medical practice recognizes the need to exercise control over a patient, but only in order that proper means may be used for his cure.

Intervention by United States soldiers at this time is simply an attempt to put a strait jacket on an unruly patient, whose disease should have been cured long ago by the soldiers of the Cross.

The duration of intervention by the soldiers of the United States will be determined by the length of time it takes the soldiers of the Cross to do their work.

Naturally, this will take longer, since the patient has become excited.

That Mexico is our patient cannot be successfully denied. We are the nearest doctor, and we have the remedy.

The penalty of past neglect is now upon us. The necessity to use force will cost us blood, tears and treasure.

We cannot escape it. We neglected the patient when he could have been cured with a little effort; we have been trying to avoid taking control since his malady is rendering him dangerous, and we have been exhorting him, in his delirium, to keep quiet.

The result is: he is not only sick, but excited. Now, therefore, he must be restrained, but he must also be calmed, and then, he must still be cured by the use of the only remedy known to science, the pure Gospel of Jesus Christ.

A clear call of duty confronts the Christians of the United States—to evangelize Mexico.

As citizens, we stand behind our Government in its efforts and measures. But, as Christians, we must recognize that the Government is only doing the work of an orderly in restraining the patient, and that it is the duty of the church to perform the office of physician and cure the patient, the more speedily and effectually now that we have so long withheld our services.

Our Government is unprepared for its part in the emergency.

Shall our Church not from this learn the lesson and be ready when her opportunity comes again?

The Government is not sparing men or money in her job of putting on the strait jacket.

Shall the Church be more sparing in her effort to effect the cure?

Two weeks ago this congregation would have said, as we have, in effect, been saying all these years, "we can find neither men nor money for evangelizing Mexico"—for curing the patient.

Today the Government is sending at least six of our young men from this very congregation to help put on the strait-jacket and the cost for the extra appropriations already made by Congress is said to be 55 cents for each man, woman and child in our land, or a total cost to this congregation alone (of about 800 people) of \$440.00.

It would have been much less expensive in blood, tears and treasure to have evangelized Mexico years ago.

We all see this now.

The main point is: Shall we not see, also, that for our own sakes, if not for

*This article on Mexico, taken from the Weekly Bulletin of Grace Covenant Church of Richmond, Va., July 2, contains so much good sense that we are glad to re-publish it in the Survey.

hers, we must yet evangelize her, and that the earlier and more earnestly this is undertaken the better from every point of view?

When the relatively subordinate task of the Government is advanced far enough for the Church to take up her

supreme task, shall we of this congregation be ready?

Remember, our contribution to the job of restraining the patient has already, before we begin, six men and four hundred and forty dollars.

Surely, the job of curing the patient should interest us more.

THE CHRISTIAN DOCTRINE OF PROPERTY.*

REV. E. M. POTEAT, D. D., Greenville, South Carolina. President of Furman University.

THE pocketbook nerve is a sensitive nerve, and we all know how it feels when the dentist touches a nerve. The most sensitive questions discussed are these questions of property. Carlyle said that the Englishmen's hell is to be poor. It must be the American's nether hell to be poor. Any but Christian men would not listen patiently to the things I am saying on this subject, but Christians must be Christians to the limit.

However sensitive we may be about questions of property, and the pocketbook nerve, we must seek a definition of property in Christian terms if Christianity is to hold the leadership of the world. Many minds are working in this field. Some of them are non-Christian, some anti-Christian, and society is likely to become confused in a multitude of counsels unless Christ Who is the Light of the world speaks through His people a clear word on this subject.

There is a Christian doctrine of property, for one is implied in all that our Lord said about our relation to God His Father, and to His world, and about our relation to all other men as brothers.

A Christian doctrine of property must embrace at least three items:

- (1) The basis of property;
- (2) The factors in production;
- (3) A principle of distribution.

*From an address delivered at the Laymen's Missionary Congress, Washington, D. C., April 28, 1916.

I. What is the basis of property? In the economic history of the world, the basis has shifted according to the stage of civilization reached. In the earliest stage there was no property in the modern sense; in the barbaric stage property was based on might; a man could hold all that he could defend. The method of avowing ownership in the Roman court was to touch a lance, which meant that property had been secured by force of arms.

In civilization we have another condition. Herbert Spencer wrote: "All titles to land rest on force, or fraud, or cunning."

That basis has been slightly modified in modern society by the principle of expediency, which means that the state comes in to protect a man in the exclusive control of his property. The idea of property is rather of exclusive control than of ownership. When I ride in an automobile I may not own it, but for the time I possess it. Proudhon said, "Private property is theft."

What is the basis of property in Christianity? In the first sentence of the first chapter of Genesis we read: "In the beginning God created the heavens and the earth." In Psalm xxiv: "The earth is the Lord's and the fulness thereof, and they that dwell therein." A Japanese of the sixteenth century said: "The earth is the earth's earth." That is atheism. In the first scene in the Bible we find a man tem-

porarily in possession of a garden. A little later a man named Abraham was in possession of the land, though he never possessed it in our sense. Later Jacob was put in possession of that land, with the tithe representing that the title was in God and not in the man. That struggle at Peniel, meant, I think, that God told Jacob that he was not qualified to enter into possession of that promised land except as he should accept it as a trust. No man is qualified to hold property, according to the Christian idea, unless he accepts this trust from God.

In the times of Moses when property accumulated in too large bulk, the year of Jubilee was appointed as a time when land should revert to the original owners.

Jesus recognized the idea of private property, in the form of land, in the form of rent, even in the form of interest. He also recognized the peril of possessions when He said: "Lay not up for yourselves treasures on earth," and "Except that a man renounce all that he hath he can not be My disciple." Ruskin hoped the time would come when Englishmen would cast all thought of possessive wealth back into the Dark Ages from whence it had come.

We say then that the basis of property in the Christian conception is the ownership of God. When we can say "All mine are Thine," then we can say the rest: "All Thine are mine."

II. In political economy the factors in production are said to be: "Land, labor, and capital." In Christian ethics, that definition will not stand. Where did the land come from? God created it. Then we must put God in place of land. Capital is the accumulated wealth of a community so that we must say society in place of capital, because there can be no medium of exchange except between persons. Wealth may increase without labor, but there can be no capital except in society. Labor must be done by an individual, so that we

will put the individual in the place of labor.

In Christian Ethics then, we have as the three factors in production: God—Society—the Individual.

What does God contribute? All the original materials, that is, the earth, the laws of nature, yourself, and your intelligence, *all* the original materials.

What does society contribute? It contributes to your accumulation the character of wealth, and a tremendous increment in the value of accumulation. Kant says that if a man were alone on the earth he could not possess anything, for the reason that between himself as a person and other objects as things there could be no such relation. John Jacob Astor, on the deck of the *Titanic*, was worth a hundred and twenty-five million dollars, but on a bit of wreckage in icy water, he has dropped out of society, and was not worth anything but what was on the inside of his skin.

The Indians sold Manhattan for twenty-eight dollars; the land now is worth three and a half billion. Society made that increase in value. Individuals did not make it except as members of society.

What does the individual contribute to wealth? Not much. The individual has contributed industry and some forethought—but God gave him his intelligence. One successful business man attempted to calculate the amount of his contribution to his own prosperity. He ran an ice plant, an electric light plant, and a dairy, but he said that he had never been able to credit himself with over 5 per cent.

Does not that knock out your man who stands up and says, "What is mine is my own, I made it myself and I am going to do what I please with it." Men must stop talking that sort of nonsense.

III. What is the principle of distribution? All production is a joint product of these three forces. How much should I have, how much should you

have, how much should the other man have?

If the principle of distribution allows me to appropriate in proportion to the contribution I make, then, if my friend is right, I can not get over 5 per cent. of the joint product. If you are going to decide distribution by contribution you will get not over 5 per cent. reward for the individual. But even that is too much, for nobody can tell who contributed to the making of the cloth in the clothes he wears. You can not tell who contributed to this final product and distribute therby what was paid for it, what the man who planted the cotton (!) put into it. No—we are on the wrong line.

Is there another principle of distribution? How much should I have? On the principle of service I may have what is necessary to make me a servant of the Kinglom of God. If you leave it to the caprice of disposition as to how a man should distribute wealth the man's disposition may have been spoiled under the ambition to accumu-

late, and in that case the chances are he will not distribute it. A Supreme Court Justice was asked by the Pennsylvania Railroad to accept a salary of fifty thousand a year as attorney of the road, but he said that he would rather serve the whole people in the interpretation of the law, at a living wage, than pile up a private fortune as the servant of a corporation. What is a living wage? It depends on whether you are a leader or a private. One man has a lot of energy and responsibility, and it requires a great deal of money to bring all that he has inside of him to the service of the general need. Another man requires less.

Since love is the Christian law, and service is the Christian life, a man may have all that is necessary to maintain him in full efficiency as a servant of God for the general good. That means that all the property he has must be a good for him while he has it, and at the same time good for every other member of the race.

—*Missionary Review of the World.*

THE CALL TO DOUBLE.

EGBERT W. SMITH.

THE Foreign Mission contributions from living donors last year were the largest ever made by our Church, excepting, of course, the year 1913, when the great debt was paid.

It is inspiring to note that spite of wars and extraordinary difficulties, the receipts from living donors have been increasing year by year without a single relapse, the year following the payment of the debt showing a marked increase over the year preceding that great effort.

For the last three years the receipts from living donors have been \$510,684, \$521,182, \$527,665.

But this yearly increase has been entirely inadequate to keep pace with the irrepressible growth of our Foreign Mission work. A work so richly blessed of God, so instinct with the irresistible energies of the Holy Ghost, cannot

be held stationary. It must and will expand.

Careful and conservative estimates made by our missionaries of the amounts required to meet this present year's immediate needs and amazing opportunities total \$1,062,074. To adequately handle this year's Foreign Mission task nothing less will suffice.

To contribute only a little more than the \$527,665 given last year means to put an iron band around that work which the indwelling Spirit of God is striving mightily to enlarge. It means limiting the Holy One of Israel.

Through material blessings at home and unparalleled openings abroad, God is calling our Church to double her Foreign Mission offerings. What congregation, what Society, what Presbyterian, what Synodical, will respond to this call?

"WILL THE CHURCH MEET THE TEST?"

UNDER the above heading appears a timely, forceful article, which is given below. It needs unusual emphasis and a direct application to the conditions and needs of the mission work of our own Church. If we "hold fast," we must have an increase of givers; and if we move on, it must be because some—yes, many—shall become princely givers. May the Spirit attend the reading in convicting power!

If the Church ever intends to vindicate its name among men as the champion of a pure and peaceable religion of heavenly power, now is the time when it must move forward with consecration surpassing all it has shown before. Now is the hour for sacrifice, for devotion that costs, for fidelities unflinching and unlimited. The reason why the knowledge of the Lord must cover the sea is now evident as never before. Nothing less than literal saturation with religion will save the world from such foul outbreaks of wicked ambition as now bathe it in blood. Thin-spread, nominal Christianity is a demonstrated failure. Nothing, therefore, but the uttermost insistency and persistency of Christians for the rights and will of their Master can be worthy of their calling and allegiance in this critical juncture of human fate.

Will the Church meet the test? Its greatest immediate peril is that it will give way and lose ground before it fairly realizes that the test has come. In whatever new crusade the Church is called to by this unequaled demand, the first order of its Commander will not be a blood-stirring "Move on!" but a sobering "Hold fast!" If the earth is to be covered deep with a knowledge of the Lord, the matter to care for first is

that the tide shall not be allowed to ebb away from the fields where it now prevails. The gospel flood to be hoped for must not fail before it rises. Recession anywhere now in any religious work would verge on treason.

Let us put the danger in the plainest of warning. War conditions have disturbed business all over the world. Hard times, of nobody knows what severity, are imminent. Many, possibly most, families will likely have less to live on. The habit of Christian givers under the same conditions in other times has been to reduce their giving to the mission enterprises of the Church. It has been assumed that a Christian may lawfully abridge his benevolence in the proportion that his income decreases. Perhaps that is a fair abstract principle. But let the Church take notice that it does not apply now. A new measure is installed. A stress of burden must be shouldered by the Church which it has never borne before. The stress begins with this: The Church must this time keep up its mission giving unfalteringly, no matter how its temporal prosperity fails. If incomes go down, the utmost cut of economy must be applied to what Christians spend on themselves before they think of abating what they give to the cause of making this world what Christ wants.

How can there be hope of the Church's marching forward if straightway, when the teeth of hardship champ in its flesh, it slinks back? There is no going forward except there first be a great standing fast.

Don't cut down your missionary contribution. Don't risk it. Be on the safe side of your immortal duty; sacrifice and give a little more.—*The Continent.*

THE PATHOS OF JUST BEING RICH.

IN THE Claypool Hotel, Indianapolis, there is a room dedicated to Indiana's most beloved poet, the late James Whitcomb Riley. All around the walls are gems taken from his poems. One panel has this stanza:

"I've half-way struck the notion,
When I think of wealth and sick,
That nothin's much patheticker'n
Jes' a-bein' rich."

These homely lines contain a great truth, a truth that should be pondered in these wonderfully prosperous days. Is there anything more pathetic than a man who has money in abundance and nothing else—no vision, no generous impulses, no thought of anything but himself and of adding to his store? Lord Roseberry holds that the main advantage in being a rich man is that he can help those who are less fortunate than himself. It were better for a man that he had never been born than that he should live to make and hoard and gloat over his possessions, while there is so much of sin and sorrow in the world and so many opportunities of being of service to his kind.

In one of our Lord's parables He told of a man whose fields brought forth so plentifully that he was embarrassed with his riches. He said, "What shall I do, because I have not where to bestow my fruits?" After thinking the problem through, he said, "This will I do; I will pull down my barns and build greater; and there will I bestow all my grain and my goods. And I will say to my soul, "Soul, thou hast much goods laid up in store for many years; take thine ease, eat, drink, and be merry!" All around him were those

in need; every day he had opportunities of fruitful and rewarding service. He had no concern and no thought of anyone or anything aside from himself.

God's estimate of that man and God's condemnation of his course are expressed in these forcible words, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" Our Lord's application of the story is this, "So is he that layeth up treasure for himself, and is not rich toward God." That man who might have been immortalized as one of the world's greatest benefactors has come down the ages branded for time and eternity as the "Rich Fool."

It is not a sin to be rich, but to be rich and have no eye to see the need and misery of the world, and no ear to hear its bitter cry, and no heart to respond in a worthy fashion, is a sin, and a damning sin. It is possible for a man to make money and to make it honestly; and it is possible for him with the right use of his money to lay up treasures for himself in heaven, where neither moth nor rust corrupts, and where thieves do not break through and steal. A rich man can make his portion of the desert smile like Eden, and like the garden of the Lord, and while doing so enrich and ennable his own soul, multiply his joys, and make his calling and election sure. He can perpetuate his name and his influence and make friends who will welcome him into the eternal tabernacles when his benevolent career on earth is closed forever.

God save His people from being satisfied with "Jes' a-bein' rich."—*The Missionary Intelligencer.*

OUR ATTITUDE TOWARD SOUTH AMERICA.

Extract from an address by

BISHOP L. L. KINSOLVING.

SOUTH America is the elder sister of North America. Long before the first Churchman sailed the waters of the James, long before the

Pilgrim Fathers dreamed of the Mayflower, before the first Swede settled in Delaware, or the first Dutchman in New York, there were thriving towns

OUR BRAZIL MISSIONS

1869—FORTY-SEVEN YEARS—1916

This page is like a chart 28 x 42 inches

NORTH BRAZIL GARANHUNS

Rev. & Mrs. G. E. Henderlite
Rev. & Mrs. W. M. Thompson
Miss Eliza M. Reed

PERNAMBUCO

Miss Margaret Douglas
Miss Edmonia R. Martin
Rev. & Mrs. W. C. Porter

CANHOTINHO

Dr. & Mrs. Geo. W. Butler

LAVRAS

Rev. & Mrs. S. R. Gammon
Miss Charlotte Kemper
Dr. & Mrs. H. S. Allyn
Mr. & Mrs. C. C. Knight
Mr. & Mrs. B. H. Hunnicutt
Miss R. Caroline Kilgore
Mr. & Mrs. F. F. Baker

ANNUAL COST
OF OUR BRAZIL MISSIONS
\$46,000

WEST BRAZIL

YTU

Rev. & Mrs. J. P. Smith

BRAGANCA

Rev. & Mrs. Gaston Boyle

CAMPINAS

Rev. & Mrs. J. R. Smith

ITAPETININGA

Rev. & Mrs. R. D. Daffin

DESCALVADO

Rev. & Mrs. Alva Hardie

EAST BRAZIL

PIUMHY

Mrs. Kate B. Cowan

BOM SUCESSO

Miss Ruth See
Mrs. D. G. Armstrong



PROVIDED IN REGULAR
PLEDGES AND PROMISES
\$16,000

OUR FIELD: 4,036,000 SOULS

OUR FORCE: 36 Foreign Workers, 21 Native Workers, 37 Organized Congregations, 3,158 Members, 14 Schools, 488 Students, 2 Theological Schools, 13 Ministers in Training, 40 Sunday-Schools, 1,701 Sunday-School Membership.

OUR EQUIPMENT: One School Plant at Lavras, valued at \$75,000; One Hospital Plant at Canhotinho, valued at \$5,000; Total Value of Property, \$80,000. There is a Debt of Between \$25,000 and \$30,000 on the Lavras School Plant.

OUR SUNDAY SCHOOLS ARE ASKED TO SUPPORT THE WORK OF OUR BRAZIL MISSIONS THIS YEAR

Two-Color Lithograph Certificates with Seal of the Foreign Mission Committee are issued to Sunday-Schools, to Sunday-School Classes or Departments, and to Individuals for any whole number of Shares.

\$5 A SHARE — **6,000 SHARES** — **\$30,000**

PRONUNCIATION—**Garanhuns**: Gar-an-yoons, a broad and accent last syllable. **Pernambuco**: Per-nam-bo-ko, a broad and accent next to last syllable. **Canhotinho**: Kan-yo-teen-yo, a broad and accent next to last syllable. **Lavras**: Lav-ras, a broad and accent first syllable. **Piumhy**: Pee-oom-ee, accent last syllable. **Bom Sucesso**: Bong Soo-ses-so, o long and accent next to last syllable. **Ytu**: Ee-too, accent last syllable. **Braganca**: Bra-gan-sa, a broad and accent middle syllable. **Campinas**: Kam-pee-nas, a broad and accent middle syllable. **Itapetininga**: Ee-ta-pet-ee-neeng-ga, a broad and accent ext to last syllable. **Descalvado**: Des-kal-va-do, a broad and accent next to last syllable.

The chart ought to be used in every Sunday School. Be sure it is used often in yours.

and trading posts from Panama down the west coast, from Cape St. Roque down the Atlantic literally as far as Buenos Aires. There was the Spanish civilization planted. It was not decadent civilization, for at that period the Spanish soldiery were the first soldiers of Europe. The Portuguese who settled Brazil, which is about half the South American continent, were at that time the path-finders of the seas. So with a half-century start of us, in a wide continent with every variety of topography, in the best watered section of this earth's surface, where great rivers afford mains of commerce to the ships of the world, they began their task of dominating a wilderness.

THE CHALLENGE OF NEED.

The imperious spiritual need of South America is implied in its spiritual barrenness. As we look to-day we see a country commercially, industrially, governmentally, educationally and religiously, admittedly inferior in its progress to that which has been attained on the northern half of the American Continent.

That contrast presents a challenge. In meeting this challenge one great truth should be safeguarded, namely, the truth enunciated by our Lord in His prayer, "As Thou, Father, art in me, and I in them, that they may be one in Us," a prayer for his followers of every name who confess the one name of Christ as the Crucified and the one Mediator between God and man. Whatever may be the defects of the dominant church in South America as is seen to-day from the Texan Rio Grande to the Tierra del Fuego, the great forces represented by the missionary should undertake their high task in the South American Continent with sympathy for all that has been

done, as well as frank confession of all that has been left undone for the moral uplift of those peoples. They should approach that task in the spirit of highest diplomacy, appealing to the best traditions of the Spanish and the Portuguese races, avoiding any apparent purpose of Americanizing them, but bidding them in Christ's name to stand in the strength of their finest traditions, and be better Brazilians, better Argentines, better Chileans, better South Americans in the liberty where-with Christ made them free.

A CONSTRUCTIVE PROGRAM NEEDED.

The work should be constructive rather than critical. These republics should be sown with the Bible, the word of God, the fountain of truth, and of religious civic liberty. Churches should be planted and groups gathered everywhere, who may look into the face of the Christ, the one source of personal purity and spiritual power. Thus a new moral atmosphere will be created throughout the length and breadth of that great continent, in which the national sins of today can no longer live, the wide prevailing sensuality, which is appalling, the spirit of gambling everywhere prevalent, the dark ignorance as to God and Christ, the Way, manifestly the only way, the Truth, manifestly the complete truth, and the Life, manifestly the eternal life of men everywhere.

We missionaries the wide world over, wherever souls lie in darkness, in Latin America as well as in the pagan regions of the earth, shall work for that yet far-distant day when according to Christ's prayer, other paramount and absorbing claims shall have been forgotten in that unity for which the great High Priest prayed.—*Men and Missions.*

PERSONALIA.

One of the most interesting delegates present at the recent Laymen's National Congress at Washington, D. C., was Rev.

E. M. Poteat, D. D., President of Furman University at Greenville, S. C. His address on the Christian Doctrine of Property dis-

cussed that vital subject in a manner that was both brilliant and profound. We are re-publishing this address from *The Missionary Review of the World*, and earnestly commend it to our readers.



Rev. W. F. Bull of the Korean Mission, and Rev. W. B. McIlwaine of the Japan Mission, have both arrived on their furlough and have both gone with their families to Northfield, Mass., where their children were in school. We congratulate them on having such a school for their children, and such a pleasant place of sojourn during their furlough. We are sorry we shall not see as much of them within our own bounds as we would like. We extend to all these friends a cordial greeting home and our best wishes.



A note from Rev. W. H. Hudson, dated June 16th, states that on his way to Shanghai from Kashing, in a Chinese passenger boat, a sudden storm came on and the boat in which he was traveling and also one in which Dr. and Mrs. Venable were traveling, were both capsized. Ten Chinese passengers were drowned. The missionaries' lives were all saved, although Mr. Hudson made a very narrow escape. He clung out of a window as his boat was turning over and happened to find a loose plank on which he reached the river bank in safety.



A letter from Dr. Morrison announces the marriage at Mutoto of Dr. Robert R.

King and Miss Marguerite Van Leaucourt. He did not mention the exact date, but that of course is a matter of minor importance. Mrs. King went out as a member of the Evangelical Belgian Mission and was for a time engaged in teaching French to our missionaries, which it is very necessary for them to know in the Congo, and in nursing at the Luebo Hospital. She has always been represented to us as a young woman of unusual mental gifts and of many and varied accomplishments, and she had already become an appointed member of our Mission before her marriage to Dr. King. We are confident that both the happiness and usefulness of both parties will be many times multiplied by this co-operative arrangement in which they have now entered.



A letter from Soochow announces the marriage at that place on June 1st of Miss Helen Howard, trained nurse at the Elizabeth Blake Hospital, to Dr. A. A. McFadyen of Hsuchowfu. We are sorry for Dr. Wilkinson, but in proportion to his loss is Dr. McFadyen's gain. Our reader will observe that quite a landslide of marriages is being reported in this number of *The Survey*. We wish all the happy couples the realization of their brightest anticipation in connection with the changes in their condition and long lives of happiness and usefulness together.



We are happy to record the marriage of



Rev. and Mrs. L. C. Mac Smythe.





Some of the children of our new kindergarten in Takamatsu.



Edith and Elinor Erickson, with Daddy.

Rev. L. C. McC. Smythe of our Japan Mission, formerly of Charleston, S. C., to Miss Mary Erwin Fletcher of Accomac, Va., in the McKamie Presbyterian Church of that place on the morning of July 20th. Mr. Smythe tried the experiment of bachelorhood in Japan for two years, only to discover the futility of trying to accomplish his mission in life under those conditions. We congratulate him on making the discovery before it was too late, and if all we have heard is true, and we have heard a good deal, he is to be cordially congratulated in the selection which a kind Providence has made for him of a life companion. We extend to the young couple our cordial congratulations and best wishes.



A note from Mr. Hancock, dated June 6th, states that an evangelistic meeting was in progress at Yencheng Station at that time, and that in all parts of the Yencheng field there were over 200 persons applying for baptism. The history of this station is unique in that the long time of waiting for visible results after the opening of a new

station, which has usually been the case, has not been the experience of this station. The brethren seem to have found a field ripe for the harvest from the very start.



The following missionaries on furlough, expect to return to their fields on the dates mentioned below:

Brazil—Rev. and Mrs. W. C. Porter, September 4th. Prof. and Mrs. C. C. Knight, August 3rd.

China—Rev. and Mrs. J. R. Graham, August 10th; Miss Josephine V. Woods, August 10th; Mrs. Anna McG. Sykes, October 5th.

Japan—Rev. and Mrs. H. W. Myers, August 24th; Rev. and Mrs. L. C. McC. Smythe, September 1st.

Korea—Rev. and Mrs. J. S. Nisbet, August 1st; Miss Sadie Buckland, August 1st.

The following young ladies expect to return to China with their parents as appointed missionaries, having been in this country for several years preparing themselves for the work:

Miss Sophie Peck Graham, Miss Anna M. Sykes.

DEATH OF MRS. LACY L. LITTLE.

A cablegram dated July 8th, announces the death in the Hospital at Shanghai, China, of Mrs. Lacy L. Little (who was Miss Ella Davidson of Yorkville, S. C.) after an illness of several months. So another of the choicest spirits and best missionaries in China has heard the "well done" from her Master's lips and gone up to enter into His everlasting joy. She was a woman of rare gifts of person and character, and of most unusual charm of manner. The Chinese have an espe-

cial appreciation of such gifts and the consecration of them which she made in her early youth to the Master's service resulted in a life of extraordinary usefulness as a missionary in that land.

A suitable memorial, prepared by some one who was associated with her in her work will be published in a later number of the Survey. To her bereaved husband, and to her family and friends in this country, and to her fellow workers in China with whom her relations were always those of a beloved sister, we extend our heartfelt sympathy.

DO YOU KNOW?

1. What new method of mission work is being tried in Japan?
2. What proportion of the Japanese are still unconverted?
3. Who is Nagato San, and what did he do?
4. How they "Clean a Well" in Korea?
5. How many people gather for prayer every morning in our Congo Mission?
6. What is the only remedy for the troubles in Mexico, and why?
7. What the Chinese children think of an eclipse?

SENIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1916

Arranged by MISS MARGARET MCNEILLY.

Topic—Japan.

Hymn—There's a Wideness in God's Mercy.
Scripture Reading—Psalm 19.

Prayer.

Minutes.

Roll Call—Answer with a verse of Scripture
of PROMISE.

Offering.

Business.

Solo—Selected.

Topical—Japan's Leadership in Asia.

The New in the Old.

The Inspiration of Religion.

A Nation of Readers.

Attitude toward Christianity.

Hymn—Selected.

Close with a chain of prayer.

SUGGESTIONS.

Appoint a Reporter to give the latest news
of our Japanese work in the current issue
of The Survey.From the Annual Report of the Executive
Committee of Foreign Missions, get the
needs of our work in Japan, and make spe-
cial prayer for these needs.From the same source, let some one glean
the causes for thanksgiving, and have
prayers of praise for the encouragements.Roll Call could be answered with a
cause for encouragement in the Japanese
work, and followed by the verse of promise.

Note: The above program with leaf-
lets to carry it out, may be had
from the Executive Committee of Foreign
Missions, 154 Fifth Ave., N., Nashville, Tenn.
Single copy, 10 cents. Subscription for the
year \$1. These programs are issued the 15th
of each month for use the succeeding month.

COMPARATIVE STATEMENT—RECEIPTS FOR FOREIGN
MISSIONS.

Receipts Applicable to Regular Appropriation—

	July	1916	1915
Churches	\$26,726.93	\$27,378.86	
Sunday Schools	303.04	469.30	
Sunday Schools, Japan	4.00	2,058.90	
Sunday Schools, Brazil	1,991.17		
Societies	5,004.74	4,055.89	
Societies, Japan		18.78	
Societies, Brazil	40.15		
Miscellaneous Donations	1,940.25	2,583.47	
Miscellaneous Donations, Japan		.12	
Miscellaneous Donations, Brazil		7.91	

	\$36,018.19	\$36,565.32
Legacies	23.90	21.08

	\$36,042.09	\$36,586.40
Four Months, April 1, 1916 to July 31, 1916.		
	1916	1915

	\$71,280.12	\$67,611.08
Churches		
Churches, Japan	4.00	11.53
Churches, Brazil	87.07	
Sunday Schools	2,541.15	2,082.55

Sunday Schools, Japan	133.01	7,548.25
Sunday Schools, Brazil	7,992.91	
Societies	16,911.49	14,286.46
Societies, Japan	30.00	78.53
Societies, Brazil	67.30	
Miscellaneous Donations	6,639.61	7,703.98
Miscellaneous Donations, Japan		2.12
Miscellaneous Donations, Brazil	14.11	
	\$105,700.77	\$99,324.50
Legacies	5,477.75	1,889.43
	\$111,178.52	\$101,213.93

Initial Appropriation for Fiscal
Year Ending March 31, 1917—\$506,034.17
Deficit March 31, 1916 ----- 62,766.04
Amount necessary for year—\$568,800.21
Amount needed each month, \$47,500.00.
The amount received the four months
period for objects outside budget, \$5,291.10.

Nashville, Tennessee, July 31, 1916.

EDWIN F. WILLIS, Treasurer.



A LETTER FROM AUNTIE HASSELL.

DO YOU ever wonder about the children of our missionaries, just what they are like? When I was a little girl in America, I often thought about it. I couldn't believe that girls and boys who lived "way off among the heathen" could be just like ourselves at home. "Did they like to play as we did? How did they spend their time?" It is in answer to such questions that I have asked some of the Juniors of our Japan Mission to

write to you. You, young people, will I'm sure, understand the spirit in which these letters are written; but I will add that these girls and boys often see things through rose-tinted glasses.

And now, my little friends, may I tell you just a short story before closing?

"In Kobe, not far from the Buchanan home, is a little triangle. Do you know what that means? This small, three-sided piece of ground is enclosed by a red brick wall and has a tiny iron gate opening into one side. I wanted to see what this triangle was for so I peeped in. And what do you suppose I saw? Tombstones! Low, thick pieces of granite, square at the base and a round ball of granite at the top, and hung around the tombstones were tiny, white cotton aprons! The aprons were mighty dirty, for it had rained on them, but there was a poor old woman straightening them out and placing before them pictures painted on wood. Isn't this strange? What do you suppose she meant?

Why, these are the graves of babies and the Japanese believe that there is a special god who takes care of babies, named Jijo San, and that he likes to have aprons tied on their babies' tombstones as a token of dependence upon him. The pictures were of women worshipping and represent the babies' mothers worshipping the babies' spirits! Isn't it all funny? *And, oh, isn't it all pitiful?* They don't know of Jesus



James Woodrow Hassell, Jr., aged 11 months.
(Auntie Hassell's little son.)

who took the little children up in His arms and blessed them and said, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of Heaven."

LETTERS FROM SOME OF OUR "JUNIOR MISSIONARIES" IN JAPAN.

59 Ikutocho Kobe, Japan,

June 27, 1916.

DEAR JUNIORS:

I am going to tell you about my home in Nagoya. It is a large city and connected by street car to the seacoast, but it is Japanese and there are only two streets with sidewalks in the whole city. It is very different from a large American city. Instead of high houses with many windows and high roofs, there are low houses with tiled roofs and very few windows.

We live on a street called Shirkabe Cho, the same one as the Nagoya Kinjo Jo Gakko (The Golden Castle Girls' School.) It is not in the middle of the city but in the suburbs and you can go right out into the country for an afternoon walk. It is near some gardens belonging to Prince Tokonswa. The public is allowed to go in these gardens but there never are very many there so we like to go often. When I go out for a walk with my little sister we hear such remarks as "Look at the foreigners!" "Aren't they cute?" "What funny red hair!" "Do you suppose they powder their faces?" and many others.

Well, the others say I must stop and put my letter with theirs, so good-bye.

From your little friend,

JANIE BUCHANAN.

KOBE, JAPAN, June 26.

DEAR BOYS:

We have a nice yard and a nice time. We have three ponds and some trees.

Won't you come out and tell the blessed story to the poor souls who are perishing for want of the gospel truth?

Takamatsu, Japan.

We go in the sea on Friday. We play hide-and-seek and other things.

What do you do?

From

WALTER WILLIAM BUCHANAN.

59 IKUTA CHO, 1 CHOME,
KOBÉ, JAPAN, *June 26, 1916.*

DEAR JUNIORS:

I hear that some of you think that Japan is very far away, and that it is a strange and wild country. You are



Mrs. W. McS. Buchanan and Edwin.



From left to right: Lillian McAlpine, Donald and Janie Buchanan; second row, Ruth, Edwin and Walter Buchanan.

mistaken. Why, it's just across the Pacific ocean, and when they get a telephone across it we can say "Good morning" to each other "just as easy." Maybe if you came out here it would seem strange to you, but you see I was born out here, and it would seem funny to me if it were different. I am living in Kobe now, but this isn't my real home. I was born and brought up in a big foreign house in Nagoya. If you look on the map you will see that it is on the east coast, about half-way between Toyko and Kobe. That city is not as foreign as Kobe is. Here you can hardly go on the street without seeing a "white person," and you don't know everyone either. In Nagoya I know all the foreigners. There are about thirty or forty in all. I expect you'd like to know that I am thirteen years old and am going to school with the others who are writing. Josephine Logan, Janie Buchanan and I, all share one big room and have great times together. We are having examinations now or rather finishing them up, because we have only three more days of school. But I expect by the time you read this I will be up in Ninooka, my mountain home, at the foot of Mount Fuji. We have lovely times up there, reading, swimming, playing tennis and croquet, wading and climbing

hills. I am sure you all would like it if you went there. I can see Mount Fuji every clear day, and it is wonderful, all the time changing. I think I shall climb it this year. I lost my chance last year by going to Mission meeting in Karuizawa, where Josephine and Janie go for the summer.

I must close now, for fear of taking up too much room.

Your friend,

LILIAN MCALPINE.

KOBE, JAPAN, June 27, 1916.

DEAR MISSIONARY SURVEY:

I have been here in Kobe this winter, going to school. My home, Takushima, is sixty miles south of Kobe.

There are lots of mountains around Takushima. The mountain nearest our house is called "Bizan." We rented a tiny little house on the side of this mountain and we often take our lunches there on Mondays. After lunch we climb to the top of the mountain. The view of the surrounding country is lovely—mountains, the sea, a river with Japanese sail boats floating on it, fields and villages, beside the city of Takushima itself. I hope you can climb Bizan sometime. I am,

Your little friend,

JOSEPHINE LOGAN.



Little Miss Ruth Buchanan.

KOBE, JAPAN, June 26, 1916.

DEAR GIRLS:

Lilian McAlpine, Josephine Logan and my cousin, Janie Buchanan, are staying at our house to go to school. We have to go a mile to school every day. I am eleven years old and am in the fifth grade.

Once I dressed up and had my picture taken. I put on one of Janie's dresses and she fixed my hair up like a lady. I put on Lilian's bracelet, Josephine's bracelet and locket and Janie's satin slippers.

We have two ponds. One has a bridge across it and the other has a fountain in the middle. When I was having my picture taken I stood on the

bridge with a parasol in one hand and a purse in the other. It didn't come out very clearly.

Good-bye,

RUTH BUCHANAN.

KOBE, JAPAN, June 25, 1916.

DEAR BOYS AND GARLS:

I've got a big kitty, and it's got cute little baby kittens. They are three weeks old, and they crawl way out to Lilian's shoes. And their names are Jack and Jill.

I got an umbrella for my birthday, and a nice napkin ring. I'm six years old.

Your little friend,

EDWIN ATLEE BUCHANAN.

JUNIOR FOREIGN MISSION PROGRAM FOR SEPTEMBER, 1916

Arranged by MISS MARGARET MCNEILLY.
Topic—*Japan*.

Song—Throw Out the Life Line.

Scripture Reading—Ecclesiastes 12.

Prayer for the children of Japan.

Minutes.

Roll Call—Answer with a verse of Scripture on WORK.

Business.

Recitation—Learn to Give.

Offering.

Song—Selected.

Story—Winning Father.

Reading—Little Snow Drop.

A Japanese Custom—Sin Bearers of Paper.

Recitation—Imitation Japanese.

Song—Work for the Night is Coming.

Prayer, closing with the Lord's Prayer in Concert.

SUGGESTIONS.

To add to the interest of this program, have the child reciting Imitation Japanese, dress in Japanese costume.

On the leaflet "Sin Bearers of Paper," is printed the exact size and shape of the paper sin bearers. It is suggested that this be copied and cut out of paper and given to the children, that it may help to impress the lesson contained in the leaflet.

Make earnest prayer for all the work among the children of Japan.

Note: The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year \$1. These programs are issued the 15th of each month for use the succeeding month.

SNAP SHOTS—ENSLEY MISSION.

MISS LAWLER CLENDINEN.

What an inspiration there is in this work of trying to brighten the lives and train the minds and hearts of these little ones by bringing them some of the many blessings that our American children have.

Smiling faces greet me every morning. Sometimes a much-soiled chubby hand holds for the teacher a flower, but more often a weed gathered by the wayside. Back of this is a loving heart, and these childish gifts are as highly prized as if they were real hot-house plants.

These children have so little in their lives, it is almost pathetic to see how happy they are even with the few pleasures we are able to give them. We sometimes take them to the woods to gather flowers, and have a bread and jelly lunch. When they return they always say, "O, we had such a good time. Let's go again tomorrow."

I walked out into the yard one day and found six little girls seated around an old broken table, laughing and talking and seeming to be enjoying themselves so much.



On the way to the picnic.

When I asked what they were doing, one little black-eyed girl looked up and said, "We are having a party." On closer inspection, I found that their refreshments consisted of a few stale crackers, and a tin cup of water, which held the place of honor in the middle of the table. The next day they were given a real party.

They like to eat, or as they say "Mangiate." Through the kindness of friends, we were able to serve hot soup and bread on some of the coldest days during the winter. They enjoyed this so much, as their lunch at home consists of dry bread. One of the mothers came in one day with her little three-year old girl, just as we were serving soup to the children. Of course, she was given a bowl, too. As she was leaving, she said in her broken English, "My Michaelina say she likes this place, she wish she could live here all the time."

The attendance the past year has been unusually good, and the children more interested than I have ever seen them. They came through the snow and rain. Another thing that is gratifying, is to see how much interested the parents of the children are. We have visits from both fathers and mothers. One mother comes every morning and brings her two boys—two of the best boys in the kindergarten.

One day when some of the smaller children were at play, I heard a great commotion at the door. On investigation, I found a grandmother pulling two tearful children into the yard, at the same time exclaiming, "Dovete andare a scuola"—"Go in the school." We had difficulty in making her understand



Making things grow. Miss Clendinen is quite a farmer. work. She has a fine collection of drawings, pictures, etc.

A sewing class, consisting of 20 or more little girls, is taught each Thursday afternoon. Miss Agnes Watkins, of the Westminster Church, assists in this work. Through her kindness and patience, the little girls have become very much interested.

The children never tire of Bible stories. Their favorites are: "Jesus heals the blind man," "Feeding the multitude," and stories of David. They have learned many songs. Mike's favorite is "Precious Name." One little boy says he likes to come to the Mission, for we sing about Jesus. They have learned the 23rd Psalm, some of the Catechism, and Bible verses.

I must tell you how little Joe applied his verse: "Be ye kind one to another." Nicola, our little cripple, falls down and has to be helped up. One day Joe came in and said, "I was be ye kind to Nicola; he fell down and I helped him up."

Through the devoted efforts of the ladies who compose our House Committee, several much needed improvements have been made at the Mission, including a neat fence around the yard. The children take great interest in the garden and flowers, which add much to the attractiveness of the entire surroundings.

Ensley, Ala.

"I'm sure I enjoy the Survey most of all the magazines we take," writes Miss Louise D. Lord, of East Falls Church, Va.



A CHILD'S CREED

I BELIEVE in being happy;
I believe in being busy;
I believe in being a boy.

* * * * *

By 'n' by I'll be a man.
Give us a chance!
We are citizens to-morrow.

—*National Child Labor Literature.*

SOL.

Sol is a little Russian Jew who was found by a Wesley House worker four years ago. He was usually on the streets or in the alley, and was a real part of the boy problem to the worker. Patience and kindly interest in the little fellow from year to year have had a wonderful influence upon him.

Sol is president of the Wesley House Juniors' Club. He conducts the short business meeting of the club each week, opening the meeting by repeating in concert the following Boys' Prayer, which they have adopted as their club prayer:

"Give me clean hands, clean words, and
clean thoughts;
Help me to stand for the hard fight against
the easy wrong;
Save me from habits that harm;

Teach me to work as hard and play as fair
in Thy sight alone as if all the world
saw;

Forgive me when I am unkind, and help me
to forgive those who are unkind to me;
Keep me ready to help others at some cost
to myself;

Send me chances to do a little good every
day and so grow more like Thee."

A few days ago when Sol came to the club, he took from one of his schoolbooks a paper, saying: "I found this poem and liked it, and thought you might like to read it." It was a copy of the consecration hymn, "Take my life and let it be consecrated, Lord, to Thee." Sol said that the poem reminded him of the club prayer, and that was why he liked it so well.—*The Epworth Era.*

SOMEBODY CALLS IT HOME.

There's a dark little flat in a mean little
street,

Where scarcely a sunbeam falls,
But ever the patter of children's feet,

Run through its dreary halls
Yet never a fairy has entered there,

And never a playful gnome.

The rooms are cold and the walls are bare,
While ignorance broods in the damped air;

But somebody calls it Home.

There's a poor little house, where the grime
is thick,

And never a blossom grows,
Where a light that feeds on a greasy wick

In the evening feebly glows.
And never an eye is gladdened there

By picture or worthy tome.

The roof is old and the floors are bare,
But mother teaches her child a prayer,

And somebody calls it home.—S. C.

WE OFFER THEE OUR YOUTH.

Almighty Lord, with one accord
We offer Thee our youth,
And pray that Thou wouldest give us now
The warfare of the truth.

Thy cause doth claim our soul's by name,
Because that we are strong;
In all the land, one steadfast band,
May we to Christ belong.

Our hearts be ruled, our spirits schooled
Alone Thy will to seek;
And when we find Thy blessed mind,
Instruct our lips to speak.

—*Methodist Hymnal.*

JUNIOR HOME MISSION PROGRAM FOR SEPTEMBER, 1916.

Arranged by Miss BARBARA E. LAMBDIN.

HOW CAN WE HELP THEM?

*How can we help the children
Who come across the sea?
How can we make them happy
In this country of the free?*

*We can give them smiles of welcome;
We can give them words of cheer;
We can tell them of the children's Friend,
Unseen, but always near.*

Junior Missionary Magazine.

1. Song—"Is the Savior Who Loves You, Yours?"
2. Prayer—Of thanks that the Lord Jesus lets us serve Him by serving others.
3. Prompt Transaction of Business.

A FRIEND IN TIME OF NEED.

4. Song—"What a Friend We Have in Jesus."
5. Little Citizens of Tomorrow.
6. Recitation—"Somebody Calls it Home."
7. Little Citizens in our City Missions.
8. Song—"Around the Throne of God in Heaven."
9. Little Citizens in the D. V. B. S.
10. Recitation—"How Can We Help Them?"
11. What Jesus Said—Matt. 5:13-16.
12. What Little Children Can Do.
13. Song—"Gather Them In."
14. Prayer—That we may help less fortunate little children by being friendly'

and kind to them, and by our gifts and prayers in lifting them to higher living and giving them the Gospel. That our missionaries among them may be greatly blessed.

NOTES:

The "Floral Roll Call" of last month may be repeated, and the flowers sent to a City Hospital or Charitable Institution.

5, 7, 9 and 12. See articles in the Home Mission Department. 7, embracing our own distinctive work, may be given out to several children. 12 should have a very personal application.

Send 5c to the Executive Committee of Home Missions, Atlanta, Ga., for other leaflets, including the life story of George Philipsky, a young Russian now a missionary to his own people in this country.

BOOK REVIEW.

Children of the Lighthouse. By Charles Lincoln White; issued by the Council of Women for Home Missions; published by the Association Press, New York City. For sale by the Presbyterian Committee of Publication, Richmond, Va. Cloth, net, 40c.; paper, 25c. (postage extra). Leaders' Helps, 5c.

This is a breezy little book, written in a way that will charm a child. The story is told by Ruth and Tom, twins, whose father

is the lighthouse keeper. Through the agency of Uncle Jack, one of "Uncle Sam's" Naval officers, the twins come in touch with children in Cuba, Porto Rico, on the Mexican border, and with little folks in the mountains and in the cities, children of foreign parents, and also the Indians. But read it yourself, and you will see what a delightful textbook "Children of the Lighthouse" will furnish the Juniors for 1916-17.

AMERICA - A FIELD - A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,
HURT BUILDING, ATLANTA, GA.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR,

SEPTEMBER SUBJECT City Conditions and Needs

THE FIELD OF CITY MISSIONS.

WE ARE passing from a civilization that has been largely agricultural to an industrial era; and our large centers are growing at the expense of the country and smaller towns.

Each year the proportion of urban dwellers increases. From 4 per cent. in 1800, the percentage of people living in the cities mounted to 12½ in 1850; and by 1900 it had grown to 33 1-3; now the proportion is about 40 per cent.

Nor is this pronounced city-ward tendency a respecter of persons. It is affecting all races and sections; so that many of our social and religious problems now focus in the city.

There are many reasons for this condition; some economic, some social—employment all the year round, larger pay, increased educational advantages, better social and religious opportunities; the tendency of foreigners to congregate in racial groups; and others.

But we are concerned today more with the effect than the cause; and even more are we concerned about the responsibility that these changing condi-

tions have placed upon the Christian residents of our American cities, and the wonderful privilege they present to us to follow in the steps of our Master, who went about doing good, and whom the common people heard gladly.

Many of our Presbyterian city churches are centers of life and help in their communities, and in this number are accounts of the far-reaching work of some that are wise to see their day of opportunity. Many individual Presbyterians, too, big-hearted men and women, have made their influence felt through civic leagues, federated charities, women's clubs, and other agencies for the betterment of city conditions. But, as a Church, we have lagged behind the other Protestant bodies in the work of evangelizing the masses in the city who are beyond the touch of the ordinary activities of the church. There is with us no one charged with the duty of scanning the map of our Southern Assembly, to discover towns and cities, and "their name is Legion," where no provision is made to reach the churchless millions.

No cry has been raised, nor will be for many years to come, of "over lapsing" in the work of city missions, for there is more than any one denomination can do. Indeed, there is too much slowness in responding to what is such an obvious call, and such a huge task. Our Church has seemed only too content that others should undertake the leavening of the city's heavy human lump.

Consequently, with no spur of a central agency for the general direction of City Mission work, we have made, as a denomination, but small beginning in doing our part. And yet it is

religious and missionary work of a potential character—what will be the influence upon the world's future if millions of our people are taught in the public schools a morality that is purely utilitarian and social, that breathes no message of the Son of Man Who gave Himself for them?

May our Church, in its organized capacity, see even now its God-given command and opportunity to share its boon of the knowledge of our Lord Jesus Christ and of Christian living, with the millions in darkness who are all about us in our Southern cities.

OUR DEBT TO THE FOREIGNER.

HOMER MCMILLAN.

A GREAT deal has been said concerning the perils of Immigration. It is true that unless the Church and the school are equal to their opportunity in lifting these multitudes of foreign people to the level of which they are capable, they do constitute a great danger to the Nation. But in forming our opinion of the Immigrants and our duty to them, it is well to remember the part they have played in the industrial development of our country. Their services in this respect can never be measured. Without their help, the commercial supremacy of America would have been impossible. Without men to bring it out, the wealth of the Nation must have remained locked up in mine and forest. Labor was the first and greatest need. America sent out this appeal for workers:



Citizenship Class for Foreigners, at the
Y. M. C. A.

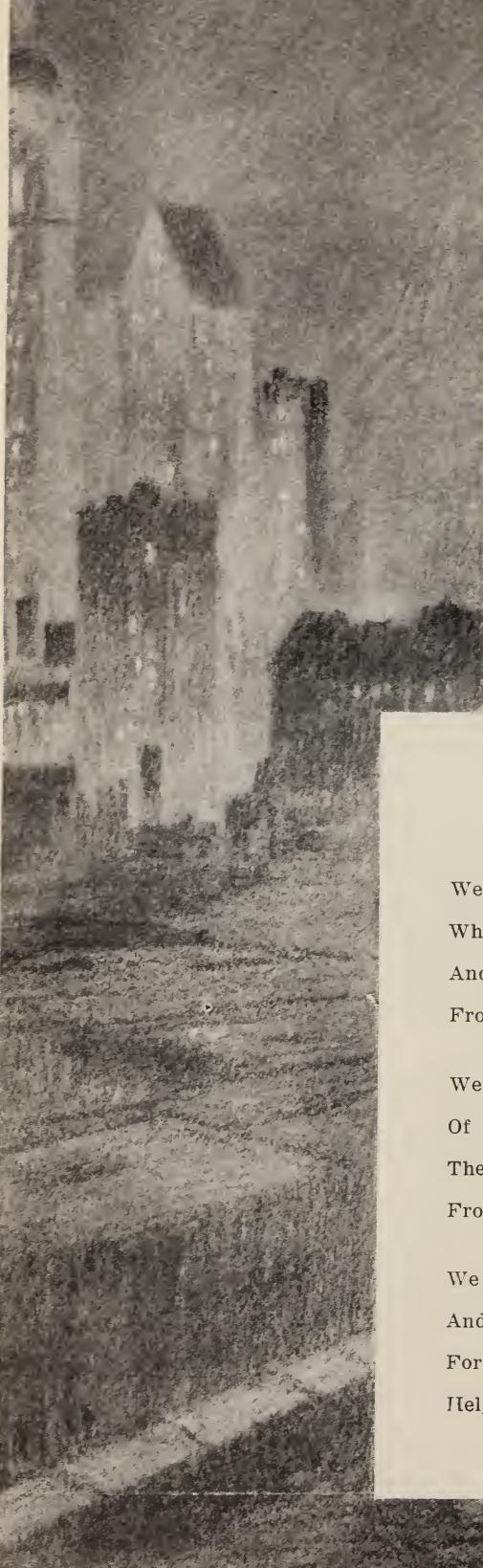
"Give me men to match my mountains;
Give me men to match my plains;
Men with empires in their purpose;
Men with new eras in their brains."

Millions of the strongest and best in Southern and Eastern Europe and Western Asia, with a craving for more liberty and a better wage, heard the call and came, hoping to find here the opportunity they did not have at home. They have built the railways, bridged the rivers and tunnelled the mountains. They have mined the coal, smelted the ore, and manufactured the products. They have laid their strength freely upon the altar of labor, and without stint poured their sweat and their blood into the foundation of America's industrial greatness.

Have we fully met our obligations when we have paid them their wage? Have they not other and deeper needs, possibly unexpressed but none the less real, which have not been supplied?

Will not the Church help them to realize their desire for better things,—social, moral and spiritual?

Someone has said that the foreigner in America is God's latest and greatest appeal to His Church.



THE CITY, NOBLE.

What makes a city great and strong?
Not architecture's graceful strength,
Nor factories' extended length,
But men who see the civic wrong
And give their lives to make it right,
And turn its darkness into light.

What makes a city full of power?
Not wealth's display nor titled fame,
Not fashion's loudly boasted claim,
But women, rich in virtue's dower,
Whose homes, though humble, still are
great.
Because of service to the State.

What makes a city men can love?
Not things that charm the outward sense,
Not gross display of opulence,
But right, that wrong cannot remove,
And truth that faces civic fraud,
And smites it in the name of God.

This is a city that shall stand,
A light upon a nation's hill,
A voice that evil cannot still,
A source of blessing to the land;
Its strength not brick, nor stone, nor wood,
But Justice, Love and Brotherhood.

The Christian Observer.

THE CITY, IGNOBLE.

FRANK THONE.

We have grown to be a city; there's a host
of hopeless men
Who toil that they may eat and sleep, to
wake and toil again,
And to their helpless children they'll be-
queath their slavery.
From the bondage of the Pharaohs set us
free, Lord, set us free!

We have grown to be a city; we are stricken
with the curse
Of those that stint the laborer's loaf that
they may swell their purse;
They give him books and churches, but deny
him all his pay.
From the greed of Tyre and Sidon, Lord,
deliver us, we pray!

We have grown to be a city; but our fathers
are not strong,
And they bow before the mighty who find
profit in the wrong,
For wrong is ever mighty, and our fathers
are afraid.
Help us, then, Lord God Almighty! for we
surely need Thy aid.

—The Survey.

"GO, TEACH."

REV. WATSON M. FAIRLEY.

THE business of the Church is to teach all people the Word of God. That does not mean only the people across the ocean, over the mountains, or on the plains; but also those across the railroad tracks, on the outskirts of the city, and in the other end of town; the people whom you never see in your church, or any other church. These people must be disciplined, and that is the proposition the Church must solve—how to teach and train her own members and their children (that is not far removed from the narrow Jewish idea): but all people. "Every creature," is the Saviour's command.

Most of the activities of our local churches are expended in helping to raise money, to help some committee, to help some worker—away off yonder. Why not organize to do a little first-hand work? We are disciples; the people, sheep without a shepherd, are all about us.

We have churches with from 400 to 1000 members which support one or two foreign missionaries, and maybe one home missionary. They are busy raising money to keep the local church going and pay to the salary of these outside workers. That is all very good, but why could not 100 or 150 of these members themselves be engaged in the actual work of teaching in their own immediate community?

There are but two things that we can do to hasten the coming of the Master's Kingdom: "Pray ye the Lord of the Harvest," and "Go, teach!" All our church papers, literature, schools, colleges, seminaries, committees, conferences, and buildings are but means to the end of teaching. With all our machinery, money, and 348,000 members, how few are actually engaged in teaching "on the firing line," in the highways.

Our Saviour's command, stripped of

all qualifying clauses, is "Go, teach!" When, where, how and what, must be settled; but the thing to do is to *go* and *teach*. Should not every church be organized with this as its aim and purpose? Now our Church as a whole is well organized to prepare teachers, and to teach through her Committees of Education, Sunday School Work, Home and Foreign Missions. These are the arms by which our beloved Zion reaches out to "rescue the perishing." It is the local church where the drones are hived, where our energy is lost, and where the responsibility must be placed. Committees, executive or otherwise, are necessary for a large body to work intelligently; but the appointment of the Committee is too often the signal to the body to "stack arms" and "be at ease," while the Committee does its own work and ours.

May I commend to you the Sunday School as one of the best ways for a local church to obey the Saviour's command, "Go, teach," as one of the best ways to reach the masses; as one of the best ways for the Church to find herself, and discover her latent energy?

The pastor and elders may be looked upon as the president and his cabinet, each elder representing some special line of work. One elder is the Sunday School man. He should work through the superintendent of the Sunday School and the departmental superintendents. Of course, the Sunday School should be graded and thoroughly organized, with a much needed teacher training class. Most churches have this; but the Sunday School is only the base from which the church should work. Out yonder is the crowd; here is your force. Out yonder is "every creature;" here are the disciples. Go, teach!

Within a stone's throw of you is Macedonia. Your Sunday School is

Antioch. Send out your workers. Yes, send Paul and Silas, the best you have. Let this general superintendent, with a Lookout Committee, carefully go over the city and locate places for Sunday schools; six, eight, or a dozen. You want to teach the whole town or community the Wor wof God; and wherever you can get a crowd of from 10 to 100, go in, appoint a superintendent and corps of teachers for each place, and have an afternoon Sunday School. Don't bother about getting a strategic point where a self-supporting church can soon be organized. You want a place to teach, to exercise the Christian graces of your members, and save souls. These places can be found around the shops, manufacturing centers, Negro settlements, and outskirts of the city where on account of cheap rents the poor are compelled to live, who never find their way to the rich city church. Children, young people, boys and girls, are here by the thousands, and can be easily won. Rent an inexpensive tenant house or vacant building; or put up a tent, or build a cheap house. Have your members furnish automobiles to



A welcome for all.

take the teachers to the schools in the afternoon. Get the whole church behind the movement—to furnish the cars, money and teachers. This method will apply not only to the city church, but also to the rural church and community work. It will bless the entire community. It will save your church. You will be the "salt of the earth," and the "light of the world." With a thousand centers like this the kingdom will come at home, and every Committee of our Church will feel the throb that will go to "the uttermost part of the earth."

"Go, teach; * * * and lo! I am with you!"

El Paso, Tex.

A WIDENING SPHERE OF INFLUENCE.

REV. T. M. HUNTER.

IN A CITY of about 25,000 population there is not much opportunity for "City Missions" as generally understood. Baton Rouge has no slums, no submerged tenth; and religious work of an institutional character is generally impracticable or unadvisable.

While most of the cities in the South are small, there is a large field for work of a religious character. It is better in these small cities, however, not to use the term "Missions," as the people to whom we minister resent being placed in the "mission" class.

The First Presbyterian Church is located in what is now the business district, which makes it inconvenient for many who live in the outskirts to attend its services. We have made it a policy to open work in any part of the city or contiguous territory where the people are not in touch with the church. According to this policy, we have opened work at six places, and built three chapels, and have the use of an old store for another center.

These chapels have furnished many members for the parent or home church,



Port Allen Sunday School, La.

which is thus able to get hold of the people in these communities who have moved into the city. The character of membership compares favorably with those who have always lived under the shadow of the church.

They have furnished work for many of our young people, who teach in the Sunday Schools until teachers are developed from among the people of the various communities. When a teacher is replaced by "home talent," he is given work in another place which is being opened. There are always plenty of opportunities for new work. Many of our young people have developed into efficient Christian workers, and are enthusiastic missionaries because of this work.

In our own field we have been able to set off the new church near the Standard Oil Refinery,

the new Florida Street Church, and the country church of Grace, which is under the care of a separate pastor who is now assisted by the Presbytery and the home church.

By following this policy,

three preaching places are maintained in West Baton Rouge Parish, in which there is no other Protestant work. The members in this field are sufficient to establish an independent church whenever our Session decides that the time is ripe.

We secure when possible an agreement from the other denominations not to enter a field where we have established a station. This has worked well in most cases, and our Protestant force is able to do a much stronger work than if it were divided.

While we have in mind some idea of permanency, we do not hesitate to enter places where there is no such prospect. Ten years ago, we established work in South Baton Rouge, and had a Sunday School of 75 members. The character of the population has so changed now that we have abandoned all except a Bible class for adults; yet the members received in this place are still faithful members of the home church, near which they now live.

Baton Rouge, La.

Florida Street Church,
Baton Rouge, La.Chamberlain Church,
West Baton Rouge, La.

TAKING ROOT IN AMERICAN SOIL.

MISS AGNES AVERYT.

THE members of the Italian Presbyterian Church here, who were Protestants in Italy, had all been in our night school for the study of English before joining the church at this place. One has been a colporteur, selling the Scriptures in Italian in all the steel towns and mining camps in Alabama. Six others have had instruction in Italian by Rev. Angelo Mastrotto, our Italian pastor, who conducts the only Italian class for Immigrants in the city. His pupils are illiterate Italians, and their motive in learning Italian is their laudable desire to write to their dear ones across the sea. We give them instruction in the Scriptures in the English night school, but my belief is that a foreigner thinks in his mother tongue, and can comprehend religious instruction much better through that medium. Knowing that the church is freely furnishing them instruction they cannot get elsewhere, makes them disposed to listen to the Scriptural instruction Mr. Mastrotto gives. He says of one of these men, Salvatore Pamara: "He came to my school six months and learned to read and write in Italian. I gave him instruction in the Scriptures, explained them to him; I visited him at his house—(most of these laboring men rent a room and do their own cooking and house keeping), talking with him and answering his questions about the way of Salvation. Then he professed his faith in Jesus as his Saviour, and united with the church." Soon after came the call to arms, and Salvatore, with two others of this little church, returned to fight the battles of their own country. We do not know if we shall ever see them again.

Many of these Italian reservists said before leaving that they intended, after the war, to marry in Italy and bring their wives to America. Then there

must be teaching and evangelism for the wife, if we are to have a permanent Protestant church. There are at present only four women members, wives of members of this church. The wives of four others are Roman Catholics. The rest are single men, or those whose families are in Italy—Catholic all.

If we do our duty we can win these poor people. But we must not wait until the Catholic power becomes as strong as in the cities of the North. God grant it may not be said of us, "Thou knewest not the time of the visitation."

Calling on the people in sickness, and helping them over the consequent hard times, is one of the best means of approach. Victor is the child of Protestant parents, both his father and mother being members of the Italian Presbyterian Church. Converts from the Roman Catholic church have little idea of regular Sunday school attendance, but because the pastor, Mr. Mastrotto, who visits them in illness, says it is good for them, they let all the children come, even to 2-year-old Angelina.

Victor had been to Sunday school every Sunday since October, but a little while ago he had bronchitis and did not seem to be recovering. His father and mother feared tuberculosis, which is extremely common in the dust-laden air of the steel mills. They were unable to pay for treatment, so we took him to the physician for examination, and then to the Charity Hospital, where he was well



One of the Boys,
an Italian Waif.

attended, and fed nourishing food. He has returned home, and is able to come to Sunday School again. Last week



Playtime at the Mission. The Mission House at the left, the chapel in the rear.

he said, "Teacher, I love to come to Sunday School. Even when I am sick, I come." I know he did come one day when he was too sick to sing—and that is pretty sick for a Sicilian. He can read well for his age, only 8, and loves books. When he was too sick to go to school, he would read the books which we had given him. He will often call other little boys, his friends, to come to Sunday School with him. His two little brothers are in Sunday School, and two little sisters are on the cradle roll. All five in the Sunday School!

Last week he and his friends caught sight of a torn copy of the Bible someone had left lying there. They all said, "Miss Maggie, give it to me." I said, "Boys, the print is too small, you can-

not read that." "Tony can read good," they said. "and he will learn us." I had four small copies of the books of the Bible, new and clean, at home; so I told them that if they would come with me, I would give them these; and they all four came. I gave two the Gospel of Matthew, marking the Beatitudes, which we learn in Sunday School; one the Acts, marking the lesson there; and the smallest the Psalms, marking the 23d, which most of them know by heart. The eldest, about 11, said he could read well, and that he would "learn" the others to read theirs. Next week I will have them read some to me from their own books of the Bible.

Most of the children in our Sunday School are Italians, and nearly all from Catholic families. The priests do all they can to keep them away. Every few Sundays they send spies to see what we are doing. Recently some who had been ordered to go to the Catholic Sunday School came here, and were learning their lesson. Pretty soon two spies arrived. I received them kindly and showed them the picture of the day's lesson—"Peter's Vision," and asked them if they did not know the story. No, they had never heard it. So I told them the story, and they listened with attention. The priest will not send the same ones next time.

Ensley, Ala.

FOR CHRIST'S SAKE.

"In the city there are children
Gasping for the want of air,
Dying for the food we owe them,
Asking for our help and care.
Shall we listen to their pleading
Coming to us soft and low?
Yes. Remember that the Saviour
Blessed the children long ago.

"In the city there are children
Weak and wan and deathly pale,
No one cares how much they suffer,
No one listens to their wail.
Shall we help them, friendly people?
Yes. The Saviour meek and mild,
Who has died to save us sorrow,
Was himself a little child."
—*The Presbyterian.*



Rev. Thomas De Phamphilis

The entire Church will rejoice with our Kansas City Italian Mission in this evidence of God's blessing upon the work. The following clipping from a Kansas City daily paper conveyed the encouraging tidings:

FIFTY ITALIANS HIT THE TRAIL.

Fifty men and women of a large delegation from the Italian Mission, 505 Forest Avenue, were led down the sawdust trail at the Tabernacle last night by their pastor, the Rev. Thomas De Phamphilis, after Billy Sunday had made a special plea to them in the words of the Italian reformer, Savonarola. In response to a request from Christopher Rodeheaver, the delegation sang a song in Italian, after announcing as their favorite song, "There Is Joy in My Soul Today."

But for the "good seed" patiently sown by our workers there, this splendid result would not have been possible.

THE CITIZEN OF TOMORROW.

By LEILA ALLEN DIMOCK.

"The child of the immigrant? He is a darling! He ought to have a home and go to school." So said a woman who is giving her life in service to the foreigner. They are ardent little fellows, these children of foreign birth. They are outstripping their American schoolmates from Boston to Butte. Many are so hungry for beauty and rhythm that they give their last nickel for a violin lesson rather than for bread; they are eager for liberty, they are willing to work. Millions of such children in our public schools, are pathetically swearing allegiance to a flag that does little for them.

In thirty-seven cities foreigners out-number Americans. They live in city slums and forsaken quarters of small towns. When the average family must live in three rooms and keep boarders, what can the child know of cleanliness of body or soul? When his home must be a dark tenement, why should he think America beautiful?

Upon their fathers depends our industrial life. Our iron, steel, beef, coal and glass industries, our dress goods and clothing manufactures and our lumbering and construction rely on these men for from seven to nine tenths of the required labor. If this host were suddenly to withdraw from our midst, as other toilers once withdrew from their taskmasters, how great a cry would

arise from the Pharaohs of our modern industry? Yet these taskmasters give the foreigner a wage upon which no man can bring up his family according to American standards. They deny all possibility of a man's owning his own bathtub, yet they scorn the laborer who has not used one, and expect laudation if the company provide one as "welfare work."

Parents may labor with unflagging zeal for their children, but the demand for their work is intermittent, their pay too small for saving, and when forced to be idle, they may become apathetic from lack of food and dread of ejection. Then the child is pressed into wage-earning. The boys and girls are bespoiled of their heritage by benumbing toil in sweat shop, factory or mine.

"A home and a school"—we are ashamed of the shack and the slum that America provides as their home, but we think with pride of our public schools. Do we know that thousands of little foreigners—little tots, from four years old—work long, long hours, summer and winter, early and late, year after year, in canneries, North and South, with no thought of school? "Oh, yes, it is against the law," owns their employer, "but we can't bother with the law."

Do we know that thousands of Greek boys in our cities live in such abject servitude

that the Greek consul at Chicago says it would be more humane to exclude them from the country? They are not allowed to learn English, lest they voice their wrongs.

Of course we know of the multitudes of little children in tenements who toil before school and late into the night, tying plumes, making violets and dressing dolls. Was it only when we heard that in picking nut-meats child-workers frequently use their teeth, that we protested?

And how quick is their response to friendly sympathy! Every missionary and settlement worker knows how easily the child is won. It was in a club of foreign boys that this original pledge was taken: "I promise not to call each other names and fighting." It was where such boys do their own policing that a neighborhood was transformed. The novel punishment of "Wash your mother's dishes for a month" was imposed. Let us multiply such influence until every foreign child has a "big brother" or a "big sister," of whose sympathy he is sure; let us make real to them the Master whose name we bear.

We cannot afford to stop there; if we are to give our best to the child, we must help the parent. Let us use every avenue of influence to secure for the fathers a just and regular wage and housing conditions worthy of American citizens. We must give justice before philanthropy if we would have America respected.

If the foreign quarter of our town is a disgrace, let us give the "powers that be" no rest until it is improved. Let us see to it that child labor laws are made and enforced, and that to every foreign child is given the best our schools afford. Let us make our public schools and chapels neighborhood centers where the whole family may come to enjoy themselves and to learn by



It was in a Club of Foreign Boys that this original pledge was taken: "I promise not to call each other names and fight-

ing." Simple talk and picture what America has for them. Then only can the parent keep step with the children.

The child of the immigrant, with his command of English, feels superior to his "foreign" parent, and this condition is subversive of home discipline. When a little Italian had been punished by his father he wailed, "I don't mind a lickin', but I won be licked by a *blamed foreigner!*" We may smile, but his wail suggests a serious condition.

The foreign mother is a pathetic figure—shut within narrow walls, cut off from American influences that educate father and child. Cannot every community have its circle of practical women who will visit such mothers in friendly sympathy, and teach them that there is other diet than fried meat and cabbage, that pork and pickle are not good for the baby, and even introduce what has been called "that peculiarly American orgy, of spring house-cleaning?"

The foreign language newspaper is another means of helping the parent. Two hundred and fifty of these are federated, and reach 32,000,000 people who speak and read twenty-nine languages. Why could not a series of simple talks on American standards of child-nurture, body and soul, be syndicated, translated and given to every foreign home? In the familiar old-world tongue, warm with sympathy and helpfulness, the message would have immeasurable influence.

"A chiel's amang ye takin' notes"—Shall he note only American industrial greed, selfish indifference and scorn, or shall he note justice, sympathy and love? Some day these foreigners will outnumber us as voters—how shall we prepare them for that responsibility? "Take heed that ye despise not one of these little ones."—*The Home Mission Monthly*.

YBOR CITY.

FAREWELL TO ALL.

Since October 1, 1913, I have been in charge of the Ybor City Cuban Mission. I have had nothing else but the most kind demonstrations from the members of the Executive Committee, St. John's Presbytery, Ladies' Mission-

ary Societies and the Tampa Heights, Hyde Park and First Presbyterian Churches. In general with all of these with whom I have associated during this time, I can say that the most pleasant days of my Christian life, I

have spent among you all. But the time has arrived when I am compelled to leave you all, and give up the little work which I have built with the help of God in this town. He knows that my ill health demands this resolution of mine, but I am asking Him, and I want you to pray to Him that He may use me as a tool in His hands wherever I may go, to bring many to the foot of the cross, and teach them the true way of salvation. How sad I feel when I think of leaving you all, as well as my little flock, my dear little church, and those dear little ones in my Sunday School which I love with fatherly love. How many tears I have shed thinking of these little children around me every Sunday, looking as happy as butterflies, as sweet as beautiful and perfumed flowers—God knows how sad is my heart! He knows that only the condition of my health would compel me to abandon so much happiness and pleasure, but He knows what He is doing. Let us praise Him, and accept willingly whatever He does.

I have resigned my position as pastor of the Ybor City Cuban Church. I am going back to Cuba the last of July, without a cent and without employment, but trusting that my beloved Jesus will be in this hour of grief my shield and my Saviour.

I will not forget any of my dear brothers and sisters in Christ. I will drop you a line now and then.

My address in Cuba, after August 1, will be as follows: Etacion, Agro-nomica, Stgo de las Vegas, Ysla de Cuba.

May God bless you all! I remain
As ever, yours,
E. N. SOMEILLAN.

In Mr. Someillan's last report, he stated that during the quarter 85 different services had been conducted, with very good results. Five adults and six children were baptized, and five new members added on profession

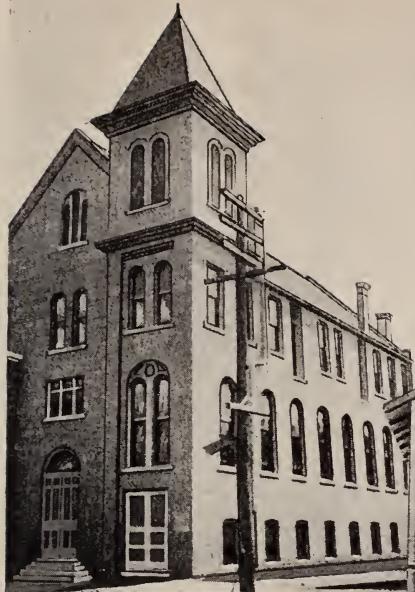
of faith. These encouraging figures may be partly explained by the 366 pastoral visits made during that period. The assistant pastor, Mr. Eladio Hernandez, will be in charge for the present. Mr. Someillan states that Mr. Hernandez is a good, consecrated Christian, and is well liked by the people. He adds: "The work is good, and could be better, if we had more attractive buildings."

On the same day that Mr. Someillan's report was received, a letter reached the Literary Editor from a missionary in another department of the work, where there is also extreme need. The writer had sent an appeal to a large church that at one time had contributed to the work. He says:

"I have during the past four years found, as in this case, much interest in our work—strong desire to help—but local demand prevents. A wealthy church, in a fine house of worship, feel that they owe to God a finer house of



These splendid men show the great promise of our Cuban work. Reading from left to right: Messrs. Thomas Govin, elder; Eladio Hernandez, assistant pastor; Isaac Rodriguez, deacon, and Filibert de Armas, elder. Seated is Rev. E. N. Someillan.



Baptist Mission.

The Baptists with their \$10,000 building, have treated more generously the Cubans of Ybor City than the Presbyterians with their \$450 temporary hall.



Presbyterian Mission.

worship; and in all sincerity contribute to the finer house, rather than to those who, being deprived of their help, must go without any house of

worship at all. They mean exceedingly well—would that their eyes might be opened to the greater need elsewhere!"

FROM TAILOR'S BENCH TO INTERNATIONAL PULPIT.

By H. W. ADAMS.

Over sixty years ago Adrian Van Vliet, pastor of a German Presbyterian church in Dubuque, Iowa, was so deeply impressed with the need of reaching the German immigrants that he could not rest till something was done.

Like Moody, this man had no university culture, but, as Jesus took the fishermen of Lake Galilee and made them mighty apostles of glad tidings, so He had taken Van Vliet from his tailor's bench, schooled him in Bible truth, and given him a message that so burned in his own heart that he was compelled to proclaim it to others. On the Sabbath, and at other times during the week, he had gone from house to house, telling the glad story.

Recognizing the divine call, the Church ordained him to the gospel ministry. He found the religious habits of the German people largely broken up, and felt the burden of their souls. This thought came to

him: To evangelize the immigrant and educate their young men to be preachers to their own people.

Van Vliet took two young Germans into his own home and taught them theology and Biblical knowledge. From this obscure beginning in 1852, the number of students soon increased to eighteen, and two small buildings were purchased and transformed into dormitories. He refused to accept any compensation, finding his labor "an exceeding great reward."

In 1870 the school was put under the control of the Presbyterian Church, U. S. A., and now, as Dubuque College, with academic, collegiate and theological departments is fostering a far-reaching work. To meet the needs of later immigration from Southern and Eastern Europe:, the scope has been broadened to include promising and consecrated young men of other nationalities. There are in attendance Germans, Bohe-

mians, Bulgarians, Hungarians, Servians, Russians, Poles, Swiss, Danes, Hollanders, Spaniards, Armenians, Chaldeans, Jews, Australians, Canadians and Mexicans, who are being trained to preach the gospel to their own people in America.

Following our Master's example who, when He had trained His disciples, sent

them out to labor in the "white fields," so this school, which sprang from the missionary heart of its founder, has been the means of gathering in the Central West over a hundred churches among foreign-speaking people. New doors, too, constantly are being opened, which promise even greater success.

Chicago, Ill.

SUMMER-TIME WORK FOR CHILDREN.

MISS KATHLEEN F. WRIGHT, *Asst. Supt.*

DAILY Vacation Bible Schools were started in New York City, in 1901, by Dr. Robert G. Boville. The idea was the outcome of his observation of the appalling number of idle children found on the streets during the summer—children released by the public schools for a vacation, subject to all sorts of dangers, both physical and moral. There were numbers of beautiful church buildings practically closed for the summer, and numbers of students home from college, who needed employment; so why not combine the three forces for the good of all? Thus the movement came to have a threefold mission—to idle children, idle students, and idle churches.

The schools filled a long-felt want and spread rapidly. In 1907 a National Association of D. V. B. S. was formed, with Dr. Boville as National Director. These schools are now held in most of the large cities of the United States and Canada. In the 348 schools last summer, held in over 70 different cities, there were 77,502 children, of all creeds and races. These schools were held in churches of many communions—the Presbyterian, Baptist, Episcopal and Methodist led. Instruction was uniform in method, and provided for manual work, music and organized play. There were 2,332 earnest college students and volunteer assistants. These gave splendid help and got invaluable experience. Sixty per cent. of the instructors gave their services free.

Daily Vacation Bible Schools were first held in Atlanta in 1912, under the supervision of Rev. G. R. Buford, then assistant pastor of the Central Presbyterian Church. Since then, schools have been held in many parts of the city, for both white and colored children, and have touched the lives of hundreds.

This year we have a school in the Wesley House at the Fulton Bag and Cotton Mills, one at the Presbyterian Syrian Mission, and one at Trinity Methodist Church.



Little Rosa, a Syrian member of the
D. V. B. S.

Courtesy Atlanta Journal.



Cheerful, though crowded out. The Sewing Class at the Syrian Mission, D. V. B. S.
Courtesy Atlanta Journal.

The first hour from 8:30 to 9:15 is spent by the staff in visiting the homes of the children. At 9:30 the schools open, and an hour is devoted to songs, habit talks, Bible stories, and memorizing verses of Scripture. The last hour is the industrial hour. The children learn to make baskets and hammocks, to sew and embroider, and the little ones do regular kindergarten work.

Through the efforts of Miss Eleanora Collier, the Christian Endeavor Socie-

ties have taken an active interest in the schools, furnishing nine teachers for this session, and planning bigger things for the future.

This is an interdenominational movement, and as the schools in Atlanta have been greatly hampered by lack of funds, we are making an effort to have the support of the work included in the Home Mission budget of all the Churches. We have met with a measure of success, and hope the Churches will all realize the importance of the work, and the good that will surely result to hundreds of children from six weeks of industrial and religious training.

These schools furnish an example of practical Christian co-operation and helpfulness, that will not only tell in the lives of multitudes of children over all the land, but afford valuable training to many of our young Christians. They will inevitably be a factor, too, in bringing about a better understanding between the Churches and the masses of people in the cities who are out of Christ.

Atlanta, Ga.

MISTREATMENT OF THE HEATHEN.

Under the text:

"But woe unto you, Pharisees: For ye tithe mint and rue and all manner of herbs and pass over judgment and the love of God. Luke 11:42."

Emmett Cole writes in the Tribune-Herald of Rome, Ga.:

"I wonder if we Rome church folks have ever thought of certain conditions existing here that need our careful consideration.

"I am a hearty supporter of foreign missions, believing with all my soul, that God holds us responsible for the spread of heathen lands; but I wonder what some of these heathen would think should they visit America and stop over in Georgia?

FOREIGNERS AMONG US.

"These foreigners here (and we are beginning to have many) never attend church at all, and to add to the shame of it, we allow them to do business on Sunday when other folks are going to church.

"A good lady said to her husband not long ago, that she thought these strangers in a strange land, should be asked to at-

tend church, and what do you suppose that business man said? He told his good wife it would be hard to get those folks to church or Sunday school because Sunday was their busiest day, and from nine o'clock to twelve was their busiest time.

"Now, I want to know who it is that make these conditions possible?

"Well, some time ago the picture shows wanted to run on Sunday, and a majority of our people resented it because it worked several men.

"Did you know that some of the boothblack stands work more men than a picture show?

SUNDAY WORK.

"Does it look consistent for us church folks to line up at boothblack stands Sunday morning, and so prevent the attendance at some church of twenty foreigners and Negro boys, who need the gospel? Why is it more necessary to have these places open than it is to have barber shops open?

"Nearly all the places that stay open Sundays are run by foreigners, and yet a

majority of their customers are church folks.

"Upon inquiry by the writer, it is reported that there are more than forty little newsboys who never go to Sunday school on account of the Sunday newspapers.

"It wouldn't make much difference whether we read the Sunday papers at all, if by so doing we could help these little boys to be better men.

"I wonder if the general public knows that there are 200 people who work unnecessarily in our city every Sabbath day, and I am not counting telephone, telegraph or hotel operators, servants in the homes or officers of the law.

"Who is to blame? It is nobody but the very ones who are so far sighted that they see across the ocean, but never focus their vision on those things right here in our midst.

OUR COWARDICE.

"We are too cowardly to stand up against the wrong, in the face of the two by four politician, who is always kicking about the quietness of the Sabbath. If there is a time when quiet should prevail, it is the Sabbath day of the Lord.

"Folks, if religion means anything, it certainly deserves to have one day out of the seven. If we love humanity, we will be willing to make a sacrifice to help the boys and young people to a higher life.

"Last of all, let us ask ourselves this question: If we do not help the heathen that the Lord has sent to our doors, how can we be depended upon to help those on the other side of the world?"

How many people are being made to work in your home town each Sunday? How many foreigners live in your city? Are your churches reaching them?—*By way of "The Way."*

A YOUNG JEWS' SEARCH FOR HAPPINESS.

By D. G. THIRTE.

The problem presented by the rapid increase of the Jewish population in our Canadian and American cities is not adequately realized.

What kind of Jews are these? Do we see in their lives and worship anything like that of which the Old Testament Scriptures tell us? Let us look at one or two of their customs.

The Jewish New Year, in the early autumn, is to the Hebrews a day of great importance. One of their beliefs—or fears—is that the evil one hinders their prayers from reaching the Most High. Hence, on the first day of the year they blow ram's horns in order—as they trust—to drive away Satan, that their prayers may reach God's ears! In other rites of Judaism the women are allowed no part; but in the ceremonies of this day all have a share.

On the day following New Year, they go in great numbers to the lake shore to chant prayers and commit their sins to its waters. A little before sunset they go down to the "Bay," turn their pockets inside out, and believe they thus lose their past shortcomings!

A few days later is the great Day of Atonement. On this day they take a chicken, and turning it round their heads say: "This chicken will be an atonement for my sin." Then the bird is killed by a rabbi, and eaten by those for whom it is an atonement. On the same day there is fasting and beating of the breast. They walk barefoot in the synagogues, and repeat a prayer by which it is claimed that all vows, oaths and prayers, made during the previous year, and which will be made in the coming year,

shall be null and void! At sunset they go out to the street, and there pray the "Kadish Halvunah," asking that the Almighty will let the will of the Almighty be done, and that He should make up the deficiency of the moon!

Such instances could be multiplied. How black is the darkness of a people who have cast out the light!

These customs and formalities which "orthodox" Jews observe are based not upon the Holy Scriptures, but upon ancient interpretations and traditions. What wonder that the ranks of materialists, free-thinkers, and agnostics have found many recruits among the Jews.

Mr. Henry Singer, for about twenty years a missionary of the Toronto Jewish Mission, was brought up among orthodox Jews in Poland. As he says, he had no use for the formalities observed by his people, and observed them just sufficiently to avoid giving offense to parents and friends.

Thirty years ago he landed in Boston, Mass., "a stranger in a strange land." He soon began the search for something—he knew not what—to satisfy heart and life. He went from place to place. He tried spiritualism, anarchism, amusements, but none of these brought him peace. Judaism he left alone.

Amid increasing unhappiness Mr. Singer came to the place where he knew not what to do. In grace the Lord met him. One day a gentleman offered him a card, bearing in Yiddish and English an invitation to a neighboring Jewish Mission, and urged his acceptance. So the young man found himself, for the first time in his life, in a mis-

Rabbi Praying
Over Chicken.Committing Sins to Lake Ontario.
Courtesy Evangelical Christian and Missionary Witness.

sion room, against which he had been warned by his people. Here he was kindly greeted by the late Dr. A. J. Gordon, who entered into conversation with him. There were other Jews in the room, and a discussion arose over the word of Isaiah 9:6.

Dr. Gordon stated that in Christ these things had their fulfilment. The other Jews said this could not possibly be so. Mr. Singer, to whom the Scriptures had been nothing more than a classic, then asked the other Jews. "Well, if the reference is not to Jesus Christ, then whom do the words refer to?" Taunts were the only reply to this question.

This discussion aroused in Mr. Singer's heart a real interest in the Word of God. He began to search the Scriptures, feeling more and more that in Christ lay the answer to his needs. One Saturday night he was so troubled that sleep left him. In the morning he decided to go to Dr. Gordon's church, to which he had been invited, to hear more about Christ. Never before had he been in a Christian church; but after his wakeful night, to his chagrin, he slept throughout the service. Dr. Gordon, however, recognized the visitor, and at the close came straight to him. "Do you believe in the Lord Jesus Christ?" he asked. Taken aback, the young man hesitated, and then said that he did believe in Him, and received Him as his Savior and Messiah. Shortly after this he was baptized by Dr. Gordon, and the same day gave his testimony at the Mission, where many Jews heard him.

Now began petty persecutions. The Jews had been quite content to leave him alone while he had been seeking happiness in the theater, in so-

cialism, anarchy, and spiritualism; but once he came out as a Christian, they would allow him no rest. But if there was trial, there was compensating blessing from above. Mr. Singer was called to speak in various places, not without results, and he was soon led to give himself up entirely to the evangelization of his own brethren according to the flesh. Shortly after this his wife was also converted, and she has been an able seconder in all his work.

Some twenty years ago Mr. Singer was called to the Toronto Jewish Mission, which is located in the midst of a thick Hebrew population. Within a stone's throw of the hall are seven Jewish synagogues, one being next door. Sunday is a great day for Jewish weddings, and these and other gatherings of the people provide audiences for many an open-air meeting for the Mission workers. Yiddish, Polish and English messages are given.

The work has had its fluctuations through the years. Things go on in the Jewish section of which the respectable churches know nothing. A few years ago the windows of the Mission Hall were smashed out in a time of extreme opposition. The Yiddish press of Toronto occasionally comes out with the bitterest abuse against the missionary, concluding with warnings against attending the meetings. Experience shows that if they can create sufficiently acute public opinion, the missionary may expect at some open-air gathering, a shower of foul apples and rotten eggs.

But in the midst of the reproach of it, Mr. Singer keeps his way. The Mission is managed by a Board under the Chairman-

Blessing the Moon.
*Courtesy Evangelical Christian and Missionary Witness.*Blowing the
Ram's Horn.

ship of Mr. S. H. Chapman, and the finances are conducted on faith lines. The Lord is year by year providing for this work, which

is the oldest of its kind in Toronto.—*The Evangelical Christian and Missionary Witness.*

SEEN AND HEARD IN THE CITY.

POLYGLOT CHURCH IN LABOR TEMPLE.

What has been declared to be a most extraordinary church was recently organized in Labor Temple, New York City, which is supported by the Home Missions Committee of the Presbytery of New York.

Exactly two hundred persons were received into membership, 189 on confession of faith and 11 by certificate. They comprised Hungarians, Ruthenians, Russians, Italians, and English-speaking persons. An Armenian congregation, which has a separate organization, also meets under the same roof.

Each nationality will have its own pastor. The church will have a Sunday school in which the children of even more nationalities will be pupils.

A MOVING PICTURE.

Saturday morning on the East Side. Innumerable children. An atmosphere redolent of garlic. The scream of heavy wheels on Belgian block. On a discolored quilt in the midst of the traffic—a sick dog, safe. A little shop, with nondescript wares, principally pendent, and in the midst of it a third-hand Victrola, sunk from high estate, battered, banged, busted, and presiding over it, Shylock come to life, with a scant and crinkly beard and scant and crinkly hair under a skull-cap. And before his machine and his ministrations a circle of children, *pueri et puello*, Jew and Gentile, gold Scand and swart Slav, Greek, Latin, Hun, and Hittite, listening with eager faces. A worn disk and a blunt needle, and the tone-wraith of what once was the vibrant rhythm of the "Beautiful Blue Danube." Brotherhood here and no mistake, impounded for the future and against all accident. New York's glory. America's miracle. The crucible!

IMMIGRATION AND THE WAR.

"How is your immigration work going?" I have been asked on one coast and on the other. "The war's stopping immigration the

way it has, leaves very little work to do, doesn't it?" And for reply, like the Irishman, I am "thot full I am spachless!"

Has the war stopped immigration? And if it had, how could people think that all the more than a million souls who entered the year before, and the year before that, and again still the years before that, could melt off the earth, or have become so settled in America that no more attention need be devoted to them?

The war has not stopped immigration. And the large part of our people who were newcomers and foreign before the war broke out, are just as large and about as foreign still. In the twelve troubled months since July a year ago, 326,700 managed to find their way across the oceans to America. This does not count the "non-immigrant aliens," the "visitors," of whom there were 107,544 more. It counts only the foreign "who intend to reside permanently in the United States." It includes just as many races as ever, all the forty-seven nationalities, even down to the Pacific Islander, of whom, by the way, there were five more than last year. One third of a million, and 47 different races of men! Enough to stagger any country not accustomed to flood tides, as our own.



Better class tenement quarters.

COMPARATIVE STATEMENT OF RECEIPTS FOR ASSEMBLY'S HOME MISSIONS, APRIL 1, 1916 TO JULY 31, 1916.

	1916.	1915	Increase
Churches	\$26,704.25	\$23,821.57	\$2,882.68
Sabbath Schools.....	2,535.90	2,235.32	300.58
Missionary Societies	3,282.26	3,079.13	203.13
Miscellaneous	11,980.60	8,870.39	3,110.21
	\$44,503.01	\$38,006.02	\$6,496.60

A. M. SHARP, Treasurer

CAN YOU TELL?

Give five figures showing the percentage of growth of city population since 1800.

What is the appeal that America has sent out for workers?

In what practical and present way can my church "Go, teach?"

How has the First Church, Baton Rouge, La., multiplied its influence?

Describe one of the best means of approach to the Immigrant.

Where was the pledge made, "I promise not to call each other names and fighting?"

What does Mr. Someillan say in leaving Ybor City?

Who refused to accept compensa-

tion—finding his labor "an exceeding great reward?"

What is the D. V. B. S. Movement, and what are some of its accomplishments?

How are Church-going people in Rome, Ga., preventing the attendance of others?

How does Yiddish opposition to the Jewish Mission in Toronto manifest itself?

Mention some things "seen and heard in a city."

What refreshments did six little girls have for their party, and what happened the next day?

SENIOR HOME MISSION PROGRAM FOR SEPTEMBER, 1916.

Arranged by Miss BARBARA E. LAMBDIN.

THE CITY ETERNAL.

I sing of a city whose greatness hath won me—

Where poverty, peril and pain are unknown; The trance of its wonderful splendor is on me—

I dream of its king and the grace of his throne.

City eternal! How great is thy glory! The wealth of the universe centers in thee!
The Lamb is thy light and salvation thy story;
My spirit breaks through in desire to be free.

—Ex.

1. Hymn—"Savior, Thy Dying Love."
2. The Lord's Prayer.
3. Transaction of Business.
4. Recitation and Reading—The City Eternal.
5. The City—A Magnet.
6. The City—A Teacher and Preacher.
7. Recitation—The City, Ignoble and Noble.
8. The City—A School.
9. The City—A Foster-Parent.
10. Roll-Call—What We May Do to Help the City.
11. Hymn—"Glorious Things of Thee are Spoken."
12. Prayer—That God will enable us to see the wonderful opportunity He has placed before American Christianity to serve Him, in our cities and towns, especially among the peoples gathered in our midst from many Nations.

NOTES:

For some Societies this will be the first meeting after an intermission of several months. Therefore plan it carefully, and do not allow the business part to encroach

upon the time for the program. Have city pictures hung around the room, and short quotations about city conditions; so that, by both eye and ear, the heart may be reached.

4. Recitation above, and Rev. 21:1-7, 22-27.

5, 6, 8 and 9, three minute talks. For information see articles by the following: 5, Editorial and general sources; 6, Fairley, Hunter; 8, Editorial, Dimock, Adams, Thirle, The Way, Washburn-August No.; 9, Averyt, Wright, Someillan, Clendinen—Junior Dept.

10. This should be personal and practical. In a city, it may lead to some definite Christian work; and elsewhere and everywhere, show the need of co-operation in the work of our Church at the places mentioned.

A new leaflet, giving the intensely interesting life-story of a young Russian, George Philipsky, who struggled to the light, was banished from his country, and is now working among his fellow-countrymen in Virginia, is being prepared by the Executive Committee of Home Missions, Atlanta, Ga. Send 5c for this and other additional leaflets.

THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION: "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS,
ATLANTA, GA.

"That in all things He might have the pre-eminence."

THE MONTREAT SCHOOL OF MISSIONS.

MRS. M. R. KIRKPATRICK.

THE Woman's Summer School of Missions held at Montreat, July 16-23, has ended; but the spirit it awakened will be long felt throughout our Church. Regardless of storm and flood conditions, the school enrolled 341, representing 18 states and 4 foreign countries (China 2, Mexico, India and Japan).

The cordial greeting by Mrs. Ramsey, chairman of the Program Committee, gave each member a glimpse of the good things in store and a realization of our blessed privilege in being a part of this School of Missions. She was ably assisted by Mrs. Dulling, chairman of the Advisory Committee—they under the leadership of our own loved superintendent, Mrs. Winsborough—did not allow one moment of the many sessions of the conference to pass unimproved. Three full sessions each day—9:30-12:30 A. M., 4:30-6:00 and 7:30-9:30 P. M.

The morning hours were devoted to Bible study, Mission study, Senior and Junior, addresses from our missionaries, with a refreshing noon session, (12:00 to 12:30) devoted to missionary stories, their place, etc. The Bible Hour, conducted by Mrs. E. L. Russell, Field Secretary of Moody Bible Institute, lifted all hearts and minds as only one

who is familiar with great spiritual truths can uplift.

The new Foreign and Home Mission study books were ably presented by Mrs. R. B. Willis. Our interest in the F. M. study book, "The Living Christ for Latin America," already aroused by Mrs. Willis, was enhanced by Mrs. S. H. Chester's fascinating address, "The Latin-American Conference at Panama." Her word pictures of that interesting country and people were made very real by Mr. R. E. Magill's moving picture scenes from Panama and the Pan-American Conference at Panama.

Miss Carrie Lee Campbell, with a mission study class of Junior girls demonstrated "Soldiers of the Prince" and "Children of the Lighthouse," proving the possibility of making a so-called "dry mission study book" a living one and a real delight to Juniors. Thrilling missionary addresses were made by Mrs. Sykes and Miss Irene Hawkins, of China, Miss E. V. Lee of Mexico, and our loved (but now lamented) Miss Bertha Johnson, Field Secretary of the Mission to Lepers. The "Story Hour" both morning and evening, was welcomed by adults as well as children. Mrs. W. L. Hickman of Texarkana, Tex., made plain to all ages this happy

plan of teaching missions through the story.

The afternoon session, 4:30 to 6:00, was opened each day with some instructive "surprise" under the direction of Miss Isabel Arnold by way of an "Efficiency Exhibit." Some of her suggestions can be used most acceptably in our Presbyterials and local society meetings.

Miss Anna Branch Binford made plain through her series of addresses the "Needs and Possibilities of our young people" suggesting practical ways and means of meeting these needs.

A daily class in Parliamentary Practice, led by Mrs. Thos. W. Lingle, will aid many a leader in conducting her meetings at home.

On Friday afternoon the program varied and a fitting climax of this *School of Missions* was the open conference, 4:30 to 6:00, conducted by Mrs. Winsborough. Perplexing questions had been placed in the "Box" from day to day, expressing the local Presbyterian and Synodical needs by representative members. Our faithful conference leaders, after studying and classifying these questions, placed them in the hands of experts on each subject, to be answered in this open conference. Mrs. Winsborough, in her masterful way, aided by the practical experience of other leaders present, made very clear the place and value of the Synodical.

A reception for Saturday afternoon was planned by the Montreat Association in honor of the conference workers and members; but Providence willed otherwise. The sudden death of Miss

Bertha Johnson, which occurred while she was addressing a conference of women on work among lepers, at the Alba hotel on Saturday morning, filled all hearts with sadness. Sunday afternoon a beautiful memorial service was held for her at the Auditorium, led by Mrs. E. L. Russell of Mobile, Ala.

The evening programs, 7:30 to 9:30, were a constant source of delight and inspiration. Miss Campbell with her demonstrations of Five Missionary Minutes in the Sunday School and the wonderful Japanese pageant on Saturday evening could but encourage all present to attempt greater things in His name. The Conference was fortunate in securing some very able men for the evening hour each day. Dr. Neal Anderson of Winston-Salem, Dr. D. H. Ralston, Charlotte First Church, Dr. Chas. W. Kent, University of Virginia, and Dr. Geo. L. Robinson, McCormick Seminary, Dr. Thomson, of Springfield, Ohio, delivered the opening sermon.

Rev. Andrew Blackwood's sermon at close of the Conference, Sunday, July 23, II Cor. 4:7, "The Earthen Vessel" was particularly fitting, and the truths were forcefully given.

Our church should encourage the introduction of the new ideas and plans here by their representatives, remembering Luke 13:21, where leaven is the emblem of truth.

"It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Martins Point, S. C.

ACCOUNT OF THE WOMEN'S AND THE STORM.

Geneva Hall, Montreat, N. C., July 24, 1916.
To the Members of the Women's Advisory Committee:

My Dear Friends:

I know that you have been with us in thought and prayer during the days of our Conference, especially so if you have known of the exceptional situation which we have faced this week.

Wishing very earnestly to write a per-

CONFERENCE AT MONTREAT, AND THE STORM.

sonal letter to each one of you, and realizing that the information contained in each of these letters would be practically the same, I am adopting the plan of a circular letter to let you know something of the work.

The week preceding our Conference was a steady downpour of rain in this entire section, scarcely ceasing for an hour day or night. I reached here the morning of Saturday, July 8th, and found but few of our

women present. The following week was a continuation of the heavy rains of the week previous. We were scarcely able to go out of the house without wading through water.

On the Friday and Saturday, when the excursion rates on the railroads would have brought our largest crowds in, the country was so flooded that many streams were impassable and many trains were laid off. On Saturday night, July 15th, we had almost a cloudburst, lasting through the night. The lake in front of the Alba Hotel burst the bounds of the dam, breaking through at a point about midway between the Auditorium and the Book Store. The new garage was almost washed away and the roads were made impassable, and outside the grounds several houses were swept from their foundations and much damage done.

The water main was broken and the electric-light plant out of commission and we found ourselves on Sunday morning entirely cut off from that section of Montreat across the lake. Our waitresses being in the Montreat Hotel, we had the pleasure of waiting upon ourselves for breakfast, although some of the young men in the Hotel came nobly to our rescue in gingham aprons.

The rain continued almost without cessation during Sunday and Monday and the mountain stream running through the lake was a veritable torrent. On Tuesday a temporary bridge was erected by which we could cross over to the other side and by Wednesday morning the water main and electric lights were repaired and giving service.

We have been very little inconvenienced personally on account of the flood—certainly nothing to compare with the terrible devastation and loss of life at Asheville and nearby towns.

Of course our crowd failed to arrive—no trains came in or went out of Black Mountain from Saturday, the 15th, until the following Saturday. Indeed the trains are very uncertain as yet. We have had no mail until this morning, since the 15th, and none was able to go out until Friday, when a carrier took a pouch of mail over to Asheville on horseback.

Notwithstanding all of this confusion and disaster, our Summer School of Missions has had a wonderfully successful session. Fortunately all of our teachers were on the ground before the flood broke, and our school proceeded just as usual. Strange to say, we enrolled the really remarkable number of 341 in attendance during the session. The teachers were all received with enthusiasm and gave us splendid service.

Of course the night program was much upset. Dr. Neal Anderson was not able to be with us at our opening session, but we had a very inspiring address from Rev. Thompson, pastor of the Presbyterian Church, U. S. A., of Springfield, Ohio. On

Monday night we had a very fine address from Dr. Robinson of McCormick Seminary, Chicago, who came from Blue Ridge for this purpose.

Rev. Neal L. Anderson, who had reached Asheville, walked from that city to Montreat in order to deliver his address to us Wednesday night. This sermon was a wonderful summary of the place of woman's work in the Church, and will be printed by the Auxiliary in pamphlet form by the middle of October after it has been published in Union Theological Seminary Review in October number.

Mr. Magill gave the pictures as scheduled on Friday night, which was the first number on our night program which was given as planned.

We had a wonderful address on Thursday night by Dr. Kent, Professor of English in the University of Virginia. He also came to us from Blue Ridge.

Dr. Andrew Blackwood reached us in time to deliver his wonderful message Sunday morning, although he came from Columbia, S. C. and by way of motor, buggy, railroad and afoot. We have had a wonderful evidence of the physical endurance and determination of our ministry.

On Saturday night we had a very entertaining and delightful missionary play, "The Call from Japan." Material for the Japanese pageant was to have reached us from Japan and is now somewhere in the vicinity tied up with delayed mail. Miss Carrie Lee Campbell rose to the situation as she always does, and in three days prepared and drilled this most excellent pageant which gives a very delightful and appealing message from the work in Japan.

Altogether those in attendance united in saying that the entire Session of the School was helpful and inspiring and that they would not have missed it for anything.

Our hearts were saddened during the week by another very unusual circumstance. Miss Bertha Johnson, Field Secretary of the "Mission to Lepers," with which our Mission in Korea operates, came to us to present her work on our regular program of Wednesday. She gave us a very touching and vivid presentation of the work being carried on around the world among these unfortunate people. Her spirituality and sweet personality won the hearts of all from the very beginning. She held many personal conferences, displaying her pictures in the hotel lobby and other places, and we all came to know and love her very well. We called an especial meeting in the hotel parlor on Saturday morning to hear her talk about "Lepers Under the Stars and Stripes." About forty women gathered to hear her. I came by the parlor on my way to the Auditorium to explain to her that I could not be present because of having to drill the pageant for the night meeting. She was in

the midst of giving an impassioned presentation of the leper work in America, when suddenly, without an instant's warning, she sank down upon the floor and before anyone could reach her she was dead. Within fifteen minutes after I had spoken with her I was called from the Auditorium to find her lying dead upon the floor of the parlor.

You can imagine the terrible shock to all of us. She had won our hearts so completely that we all felt we had lost a personal friend. We could not help feeling, however, that her going was beautiful and it was as near a "transiotion" as I have ever known. Of course, loving hands did all that could be done and the management took charge of the official notifying of her relatives and friends, and today the body goes forward to her old mother living in Chicago.

During the Conference we also received word of the death of Mrs. A. W. Cockerell of Jacksonville, Florida, sister-in-law of Mrs. John Knox, and one who has been in regular attendance upon our Summer School of Missions every summer since its beginning. Later in the week came the news of the death of Miss S. O. H. Dickson, a Home Mission worker, who was known and loved by many on the grounds.

Altogether it has been a strange and unusual session that we have spent together, and I believe we have all felt closer to each other and to Him Whom we serve, than we have ever been before.

Today the sun is shining. We hear that a train is going out from Black Mountain and the hotels and the hall will be practically deserted I suppose, since nearly everyone was

waiting to get away. It remains to be seen how the Conference will proceed. The Young People's Conference is going forward as usual, the teachers coming over from Asheville this morning; and although the attendance will be smaller than expected, there are enough young people on the grounds to make it worth while.

The Management estimates their loss at about \$5,000, although of course by far the greatest loss will be in the falling off of the attendance for the coming week. The spirit however, is beautiful—everyone is bright and courageous and cheerful, and all believe that God will work out a blessing in some unknown way, of what seems to us a strange dispensation.

Those in attendance at the Conference received with great enthusiasm the plans for the Conference for Negro Women at Tuscaloosa. The mail, however, which reached us this morning, indicates that the terrific loss in the lower part of Alabama will curtail the attendance from that section of the State. I am earnestly hoping that the Northern part of the State and the surrounding states will arrange to send delegates. We will be glad to have anyone come who can reach here, and will give them board at \$3.00 a week, whether they are official delegates or not.

We are all looking forward to next summer, when all of you will be here, and when we hope nature will smile rather than weep as she has during this season.

Sincerely yours,

H. P. W.,
Superintendent.

APPRECIATIONS

The honor of sending in the first Synodical Annual Report to this office, goes to Miss Alice Eastwood, the faithful and efficient Secretary of the Kentucky Synodical. May her good example inspire others.

The following encouraging words are from a letter from Miss Belle Brain, "Best Methods" Editor of the Missionary Review of the World:

"Thank you ever so much for that fine package of literature that came to me from your headquarters some days ago. It is all so attractive that I really must congratulate you on putting it out. 'The Long String of Good Things' is

certainly the cleverest price list I have ever seen! It makes me wish to order everything on it at once! I really must see the Kongo Box, so I enclose fifty cents in stamps and ask you if you will kindly send it to me. Have you a large enough supply to meet all demands for them, or is the number limited?

"I am especially pleased to see the leaflet of suggestions for the annual meetings of Presbyterials and Synodicals. This is a neglected field in the matter of methods and I am planning to take it up in some issue of the Missionary Review—perhaps before very long."

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION

AFRICA.

[46]

Bulape. 1897.

*Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

Luebo. 1891.

Rev. W. M. Morrison
Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
Rev. and Mrs. A. L. Edmiston

Hangchow. 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French
Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
*Miss Rebecca E. Wilson
†Mr. S. C. Farrior
†Rev. G. W. Painter, Plaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen

Hwatanfu. 1904.

Rev. and Mrs. H. M. Woods
Miss Josephine Woods
*Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods

Yencheng. 1909.

*Rev. and Mrs. H. W. White
Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsien. 1893.

Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert
Miss Carrie Knox Williams

Tsing-kiang-pu. 1897.

*Rev. & Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods
Rev. and Mrs. A. C. Talbot
Miss Jessie D. Hall
*Miss Sallie M. Lacy
*Rev. Lyle M. Moffett
Miss Nellie Sprunt
Miss Agnes Woods
Miss Sophie P. Graham

Tonghai. 1908.

Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. A. D. Rice
Rev. and Mrs. Thos. B. Grafton

CUBA MISSION. [9]

Cardenius. 1899.

Miss M. E. Craig
†Rev. H. B. Someillan
Rev. and Mrs. J. T. Hall

Caibarien. 1891.

*Miss Mary I. Alexander
*Rev. and Mrs. R. L. Wharton
*Rev. and Mrs. John MacWilliam

Placetas. 1909.

†Miss Janie Evans Patterson
Camajuani. 1910.

Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres

Sagua. 1914.

†Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION. [38]

Kobe. 1890.

*Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

Kochi. 1885.

*Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya. 1867.

Rev. and Mrs. W. C. Buchanan
*Miss Charlotte Thompson
Miss Lella G. Kirtland
Rev. and Mrs. R. E. McAlpine
Miss Elizabeth O. Buchanan

Susaki. 1898.

Rev. and Mrs. J. W. Moore
Takamatsu. 1898.

Rev. and Mrs. S. M. Erickson
*Rev. and Mrs. A. P. Hassell
Miss M. J. Atkinson
Rev. and Mrs. J. W. Hassell

E. BRAZIL MISSION. [13]

Lavras. 1893.

Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn
*Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
Miss R. Caroline Kilgore
Mr. and Mrs. F. F. Baker
Rev. A. S. Maxwell

Piumhy. 1896.

*Mrs. Kate B. Cowan
Bom Successo.

*Miss Ruth See
Mrs. D. G. Armstrong

W. BRAZIL MISSION [10]

Ytu. 1909.

Rev. and Mrs. Jas. P. Smith
Braganca. 1907.

*Rev. and Mrs. Gaston Boyle
Campinas. 1869.

Rev. and Mrs. J. R. Smith
Itapetinga. 1912.

Rev. and Mrs. R. D. Da'n

Descalvado. 1908.

Rev. and Mrs. Alva Hardie

N. BRAZIL MISSION. [11]

Garanhuns. 1896.

Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson

Miss Eliza M. Reed

Pernambuco. 1873.

Miss Margaret Douglas

Miss Edmonia R. Martin

*Rev. and Mrs. W. C. Porter

Canhotinho.

Dr. G. W. Butler

Mrs. G. W. Butler

MID-CHINA MISSION. [71]

Tungchiang. 1904.

Rev. and Mrs. J. Y. McGinnis

Rev. and Mrs. H. Maxcy Smith

Miss R. Elinore Lynch

Miss Kittie McMullen

NORTH KIANGSU MISSION. [72]

Chinkiang. 1883.

Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw
Miss Pearl Sydenstricker

Taichow. 1908.

Rev. and Mrs. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price

Hsucoufu. 1897.

*Rev. Mark B. Grier
*Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
*Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong

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